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FOOTSTEPS OF THE FLOCK:

A COMPILATION

OF THE

HISTORY OF GOD'S PEOPLE

FROM

THE CREATION OF THE WORLD

TO THE

PRESENT DAY, AS FOUND IN SACRED AND

PROFANE HISTORY, CHURCH REC-

ORDS, DOCUMENTS, &c.

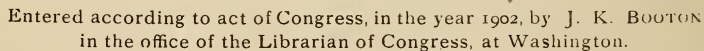
BY

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PREFACE.

Prompted by the belief that there is a need for such a book, I have compiled the following selections from Holy Writ, and from commentators, church works and historians, who as authority stand uncontradicted, pointing out the way by which God has led His people from the creation of man down to the present. Choosing from the above mentioned authorities only such matter as is pertinent and strictly to the point, and supplementing it with such explanations as I deem necessary, I have sought to make just such a brief but comprehensive and conclusive book, as the devout but busy Christian demands.

Having so extensively quoted from Dr. Gill's Commentaries on the Scriptures, it is perhaps necessary that I should give a sketch of his life. I therefore copy the following from his history:

"John Gill, son of Edward and Elizabeth Gill, was born in Northhamptonshire, England, November, 23rd (O. S.), 1697.

"His parents were Particular Baptist, and he became a member of that denomination. There has been two parties among the Antipædobaptist in England ever since the beginning of the Reformation; those who have followed the Calvinistic scheme of doctrines, from the principal point therein, *personal election*, have been termed *Particular Baptists*, and those who have professed the Arminian or Remonstrants' tenents, have also from the chief of their doc-

trines, *universal redemption*, been called General Baptists.

“In early life this wonderful youth developed extraordinary intellectual capacity for learning, and indifatigable energy in search of it.

“So great was his proficiency, erudition and scholarship that the Maristical University honored him with a diploma ‘for his well known extraordinary proficiency in sacred literature, the original tongues and Jewish antiquities and those moral qualities which become and adorn a pious life.’

“His works are his expositions of the Old and New Testament, nine volumes, folio; Exposition of Canticles; The Cause of God and of Truth, each, one volume, quarto; and Sermons and Tracts, published after his death, in three volumes, quarto.

“The glorious termination of his life was without a sigh, or a groan, on the 14th day of October 1771, at about eleven o’clock a. m., at his residence in Camberwell, Surry, age 73 years, nine months and ten days.”

See life of Dr. John Gill, 1st Vol. of his Commentaries.

From his voluminous, learned and most critical comments, I have made most of my extracts, using only such portions of them as I deem pertinent to this work, and designate them with quotation marks. All the other authors quoted from, have their names given.

In all instances the Scripture cited have the book, chapter and verse given.

J. K. B.

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CHAPTER I.

THE CREATION OF MAN.

Gen. I. 26. And God said, Let us make man, in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

“These words are spoken by God the Father to the Son and Holy Ghost, who were each of them concerned in the creation of all things, particularly man; because we read of divine Creators and Makers in the plural number. Job, xxxv. 10: But none saith where is God my maker who giveth songs in the night. Psa. cxl. 2: Let Israel rejoice in him that made him and let the children of Zion rejoice in their King—see Eccl. xii. 1. Philo the jew acknowledges that these words declare a plurality and are expressive of others being co-workers with God in creation; and man being the principal part of the creation, for whom the world and all things in it were made, which being finished, he is introduced into it as into a house ready prepared and furnished for him; a consultation is held among the Divine Persons about the formation of him; not because of any difficulty attending it, but as expressive of his honor and dignity: it being proposed he should be made, not in the likeness of any of the creatures already made, but as near as could be, in

the likeness and image of God. *And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth*".

Gen. I. 27. So God created man in his own image, in the image of God created he him; male and female created he them.

"Which consisted both in the form of his body and erect stature of it; different from all other creatures and in agreement with the idea of that body, prepared in covenant for the Son of God, and which it was therein agreed he should assume in the fulness of time; and in the immortality of his soul, and in his intellectual powers, and in that purity, holiness, and righteousness in which he was created; as well as in his dominion, power and authority over the creatures, in which he was as God's vice-gerent and resembled him. *In the image of God created he him*; which is repeated for the certainty of it, that it might be taken notice of, as showing man's superior glory and dignity to the rest of the creatures. 1 Cor. ix, 7. *Male and female created he them*; God first made man, or the male, out of the dust of the earth, and breathed into him the breath of life, and then made a female or woman, out of one of his ribs, who was presented to him as his wife. One male and one female were created, to show that hereafter a man was to have, at a time, but one wife—see Mal. xx, 15; Math. xx. 4."

Gen. I. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

“The man and the woman he had made, with all the blessings of nature and providence; with all the good things of life; with his presence and communion with him in a natural way, through the creatures and particularly with power of procreating their species, as follows: *and God said unto them be fruitful, and multiply, and replenish the earth*; if this is not an express command as the Jews understand it, for marriage and procreation of children, it seems to be more than a bare permission; at least it is a direction and an advice to what is proper and convenient for the increase of mankind. and for the filling of the earth with inhabitants, which was the end of its being made, Isa. XIV. 18. This shows that marriage is an ordinance of God, instituted in paradise and is honorable; *and subdue it*, the earth; not that it was in the hands of others, who had no right to it, and to conquer it, and take it out of their hands; but it is to be understood of their taking possession and making use of it: *and have dominion over the fish of the sea and over the fowl of the air, and over everything that moveth upon the face of the earth*; which was giving them an universal and unlimited dominion over all the creatures, of which see an inumeration in Psal. VIII. 6, 7, 8”.

Gen. I. 29. And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

“That is, to Adam and Eve, whom he had made in his image and likeness, and to whom he had given dominion of the earth and sea, and all things in them: *behold I have given you every herb bearing seed, which is upon the face of all the earth*; every herb or plant, which had a seed in it, by which it sowed itself again

or being taken off, might be sown by man, even every one that was wholesome, healthful and nourishing, without any exception whatever; in any part of the earth, be it where it would: *and every tree, in the which is the fruit of a tree yielding seed*; all but the tree of the knowledge of good and evil, afterwards excepted; both these take in all kinds of vegetables, herbs, plants roots, even corn, wheat, barley, peas, beans, &c., and the various fruits of all sorts of trees, but that mentioned: *to you it shall be for meat*; which is generally thought to be the food of the Antediluvians, it not being proper, at least very soon, to kill any animals, until they were multiplied and increased, lest their species should be destroyed."

Gen. I. 30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

"Wild or tame beast, the cattle upon a thousand hills; all God's creatures are provided for."

Gen. II. 7. And the Lord God formed man of the of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Gen. II. 8. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed

"*And the Lord God planted a garden eastward in Eden; or had planted*; for this was not done after he had made man, but before, and so the word translated *eastward* may be rendered, *before*, for the plain meaning is, God had planted a garden before he made man, even on the third day, when all herbs and plants and trees were produced out of the earth.

The whole world was a garden in comparison of what it now is; what then must this spot of ground, this garden; have been, which was separated and distinguished from the rest, and the more immediate plantation of God, therefore is called the garden of the Lord, Gen. XIII, 10; Ezek. XXIII, 13. This garden was planted in the country of Eden."

Gen. II. 9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

"That is out of the ground of the garden of Eden this was done on the third day, when the whole earth brought forth grass, herbs and trees; but a peculiar spot of ground was fixed on for man, and stocked with trees of all sorts for his use, not only to bear fruit, for his food, but others also which would yield him delight to look at, &c. These trees may be emblems of the saints, the trees of righteousness, the planting of the Lord; and made to grow by him through the influence of his Spirit and grace, whom he plants in his garden, the churches, and transplants into the heavenly paradise. and are often compared to palm-trees, cedars, olive trees, pomegranates, &c, *The tree of life, also, in the midst of the garden*; set there as the most excellent place, where it might be most conspicuous, and to be [come at, for before Adam sinned there was no prohibition to his eating of it, so there was no obstacle to it; and as he had a grant to eat of it, with the other trees, it was designed for his support, and maintainance of his natural life, which would have continued, had he persisted in his obedience and state of innocence, and probably by means of this chiefly; and it might be also a sign and token to to him of his dependence on God; that he received

his life from, and that he was preserved by his blessing and providence and not by his own power and skill, and that this would be continued, provided he transgressed not the divine law, and it seemed to have a future respect, even to eternal life by Christ, for though it might be a symbol of that life to Adam in his state of innocence, and it became so after his fall; hence Christ is sometimes signified by the tree of life, Prov. III, 18; Rev. II, 7, who is not only the author of natural and spiritual life, but the giver of eternal life the promise of it is in him, and the blessing itself; he has made way for it by his obedience, sufferings and death, and is the way unto it; it is his, his gift, and he bestows it on his people, and it will lie greatly in the enjoyment of him. The situation of this tree in the midst of the garden well agrees with him who is in the midst of his church and people, Rev. I, 13, and II, 7; stands open, is in sight, and accessible to all now, who may come to him, and partake of the fruits and blessings of his grace, which are many, constant and durable, Rev. XXII, 2, and who will be seen and enjoyed by all, to all eternity; *and the tree of knowledge of good and evil*; so called, either with respect to God, who by it tried man, when he had made him, whether he would be good or evil, but this he foreknew; rather therefore with respect to man, not that the eating the fruit of it could really give him such knowledge, nor did it, for by the law of nature inscribed on his heart, he knew the difference between good and evil, and that what God commanded was good, and what he forbade was evil, but either it had its name from the virtue Satan ascribed to it, chap. III, 5, or from the sad event following on man's eating the fruit of it; whereby he became experimentally sensible of the difference between good and evil, between obedience and disobedience to the will of

God; he found by sad experience what good he had lost, or might have enjoyed, and what evil he had brought upon himself and his posterity, and what evil he might have avoided."

Gen. II. 15. And Lord God took the man, and put him into the garden of Eden, to dress it and to keep it.

"This is observed before in ver. 8, and is here repeated to introduce what follows; and is to be understood, not of a corporeal assumption, by a divine power lifting him up from the place where he was, but that he ordered and directed him thither; perhaps no more is intended by this expression, than that God spoke to him or impressed it on his mind, and inclined him to go, or stay there: *to dress it and to keep it*; so that it seems man was not to live an idle life in a state of innocence; but this could not be attended with toil and labor, with fatigue and trouble, with sorrow and sweat, as after the fall, but rather for recreation and pleasure; though what by nature was left to be improved by art and what there was for Adam to do, is not easy to say: at present there needed no plowing, nor sowing, nor planting, nor watering, since God had made every thing pleasant to the sight, and good for food, to grow in it."

Gen. II. 16. And the Lord God commanded the man, saying of every tree of the garden thou mayest freely eat.

"Commanded the man over whom he had power and authority, and he had a right to command him what he pleased, being his Creator, Benefactor and Preserver, and this is to be understood not of man only, but of the woman also, whose creation, though related afterward, yet was before this grant to eat of all the trees of the garden but one, and the prohibition of the fruit of that, for that she was in being

and present at this time, seems manifest from chap. III. 2, 3: *saying, of every tree of the garden thou mayest freely eat*; a very generous, large and liberal allowance this; or *in eating thou mayest eat*; which was giving full power, and leaving them without any doubt and uncertainty about their food; which they might freely take and eat of, wherever they found it or were inclined to, even to any and every tree in the garden, excepting one, next forbidden."

Gen. II. 17. But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

"Of the name of this tree, and the reason of it, see the note on ver. 9: *thou shalt not eat of it*, not that this tree had any efficacy in it to increase knowledge, and improve in science and understanding as Satan suggested God knew, and therefore forbid the eating of it out of envy to man, which the divine Being is incapable of, or that there was anything hurtful in it to the bodies of men, if they had eaten of it, or that it was unfawful and evil of itself, if it had not been expressly prohibited, but was previous to this injunction, a quite indifferent thing whether man ate of it or no, and therefore was pitched upon as a trial of man's obedience to God, under whose government he was, and whom it was fit he should obey in all things, and since he had a grant of all the trees of the garden but this, it was the greater aggravation of his offence that he should not abstain from it: *for in the day thou eatest thereof, thou shalt surely die*; or *in dying, die*; which denotes the certainty of it, as our version expresses it, and may have regard to more deaths than one; not only a corporeal one, which in some sense immediately took place; man became at once a mortal creature, who otherwise continuing in a state of innocence, and by eating of

the tree of life, as he was allowed to do, would have lived an immortal life; by the eating of which tree, sinning, he was debarred, his natural life, not now to be continued long, at least not forever; he was immediately arraigned, tried and condemned to death, was found guilty of it, and became obnoxious to it, and death at once began to work in him, sin sowed the seeds of it in his body, and a train of miseries, affliction and diseases, began to appear, which at length issued in death. Moreover a moral death immediately ensued; he lost his original righteousness, in which he was created, the image of God in him was deformed; and the powers and faculties of his soul were corrupted, and he became dead in trespasses the consequence of which, had it not been for the interposition of a Surety and Saviour, who engaged to make satisfaction to law and justice, must have been eternal death, or an everlasting separation from God, to him and all his posterity; for the wages of sin is death eternal." See Rom vi. 23.

Gen. II. 18. And the Lord God said, It is not good that the man should be alone; I will make him an help-meet for him

"Not at the same time he gave the above direction and instruction to man, how to behave according to his will, but before that, even at the formation of Adam; which he said either to him or with himself; it was a purpose or determination of his own mind, and may be rendered, he *had said*, on the sixth day, on which man was created, *it is not good that man should be alone*; not pleasant and comfortable to himself, nor agreeable to his nature, being a social creature. *I will make him an help-meet for him*, one to help him in all the affairs of life, not only for the propagation of his species, but to provide things useful and comfortable for him, to dress his food and

take care of the affairs of the family; one *like himself* in nature, in temper and disposition, pleasing in his sight, with whom he could converse and be entirely agreeable to him, and answerable to all his wants."

Gen. II. 19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof."

Gen. II. 20. And Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field; but for Adam there was not found an help meet.

Gen. II. 21. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up the flesh instead thereof.

Gen. II, 22. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

"It is commonly observed, and pertinently enough, that woman was not made from the superior part of man, that she might be thought to be above him, and have power over him; nor from any inferior part, as being below him, to be trampled on by him. but out of his side, and from one of his ribs, that she might appear equal to him; and from a part near his heart, and under his arm, to show that she should be affectionately loved by him, and be always under his care and protection; and she was not *created* as man, out of nothing, nor formed as Adam was, out of the dust of the earth, being in the same form of man; but made out of refined and quickened dust, or the flesh and bones of man, and so in her make and constitution, fine and lovely: *and brought her unto the man*; he

brought her as the parent of her, at whose disposal she was, and presented her to Adam as his spouse, to be taken into conjugal relation with him, and to be loved and cherished by; which, as it affords a rule and example to be followed by parents and children, one to dispose of their children in marriage, and the other to have the consent of the parent in it, as well as it is a recommendation of marriage, as agreeable to the divine will, and to be esteemed honorable, being of God; so it was a type of the marriage of Christ, the second Adam, between him and his church, which sprung from him, from his side, and was given by his Father—see Eph. v. 29, 32.”

CHAPTER II.

THE FALL OF MAN.

Gen. III. 1. Now the serpent was more subtle than any beast of the field which the Lord God had made; And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

“Many instances are given of the subtlety of the serpent, in hiding their heads when struck at, rolling themselves up, stopping their ears at the voice of the charmer, putting off their skins, laying in sand of the same color with themselves, &c., but it does not appear by these, to be any more subtle than any other creature, at first creation. The words may be rendered, *that serpent*; that particular serpent of which so much is spoken of afterwards; or the serpent was

become or *made more subtle*: that is, not naturally, but through Satan being in it; and using it in a very subtle manner, to answer his purpose, and gain his point; for though a real serpent and not the mere form of one is meant, as is clear from this account, and the curse afterwards pronounced on it, yet not that only, but as possessed and used by Satan, as an instrument of his, to accomplish his designs, as is evident from its having the faculty of speech, and the use of reason, employed in a very artful manner, nor is it rational to suppose that humanity in the height of its glory and excellency, should be outwitted, and seduced by a creature so inferior to it; besides, the scriptures always ascribe the seduction of man to the devil; who, because he acted his deceitful part, in and by the serpent, is called the serpent, the old serpent, Satan. 2 Cor. xi, 3; Rev. xix, 9."

Gen. III, 2. And the woman said unto the serpent, We may eat of the trees fruit of the of the garden.

"*The woman said unto the serpent, or to him that spoke in the serpent, which she might take to be a messenger from heaven, a holy angel; had she known who it was, she might be chargeable with imprudence in giving an answer, and carrying on a conversation with him, and yet supposing this, she might have a good design in her answer; partly to set the matter in true light, and assert what was truth and partly to set forth the goodness and liberality of God, in the large provision he had made, and generous grant he had given them: we may eat of the fruit of all the trees of the garden; of every one, which is to be understood, except the one after mentioned; so far are we from being debarred from eating of any, which the speech of the serpent might imply, that they were allowed to eat of what they pleased, but one.*"

Gen. III, 3. But of the fruit of the tree which is in midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

“This tree stood near the tree of life, as is highly probable, since that it is described in the same situation, chap. II, 9; she does not give it a name, which perhaps was not yet given it; she was not acquainted with it, its name in the preceeding chapter being by anticipation, and most likely obtained its name from the event, and as yet was without one. God hath said, *ye shall not eat of it, neither shall ye touch it, lest ye die.* Here the woman is charged by some, with adding to, and taking from the law of God; if so must have sinned heinously, before she eat of the fruit, but neither of them are correct: not the former by her saying, *neither shall ye touch it*, though not expressed in the prohibition, is implied, such as toughing the fruit, as plucking it off the tree, taking it in the hand and putting it to the mouth, in order to eat it; nor the latter, by the words, *lest ye die*, or *perhaps ye die*; as was a matter of doubt, when it was most strongly asserted; for the word used is not always understood of doubting, but of the event of a thing: see Psa. II. 12, and may be rendered *that ye die not*; which would certainly be the case should they pluck the fruit and eat of it.”

Gen. III, 4. And the serpent said unto the woman, Ye shall not surely die.

“In direct contradiction to the divine threatening, as if God never intended to put it into execution; so that they had nothing to fear from that; God would never be so rigid and severe, and hard upon them as to put them to death for such an offence, if it was one; he only gave out the menace to frighten them and deter them from it; however, at most, it was not a certain

thing they should die, and they might safely conclude they would not."

Gen. III. 5. For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods knowing good and evil.

"God, who knows all things, and has foreknowledge of all things, knows what will be the consequence of this event, eating of the fruit of this tree, that it would be so far from causing death which he had threatened, that the effect would be, a clear understanding and a greater degree of knowledge of things, which he was not willing should be enjoyed by them, and therefore had endeavored to prevent it by this prohibition, *that the day ye eat thereof, then your eyes shall be opened*; not the eyes of their bodies; as if they were now blind, but the eyes of their understanding; meaning, that their knowledge should be enlightened, and they should see things more clearly than they now did, and judge of them in a better light; yea, bodily eyes would receive seem advantage particularly, that they would see their nakedness, and be ashamed of it, as unseemly and indecent: *and ye shall be as gods, knowing good and evil*; this agrees with what is ironically said, ver. 22: *Behold the man is become as one of us*, as the devil told him he should, and as he believed he would; this was the bait laid for man, suited to his Intellectual mind, and to the ambitious desires of it, not being content with finite knowledge, but aiming at omniscience or something like it; now the temptation began to take place and operate."

Gen. III. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she

took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat.

¶ She being near the tree, perhaps just at it, when the serpent first attacked her; wherefore looking more wishfully at it, she could discern nothing in the fruit of it which showed it to be bad, and unfit to be eaten, or why it should be forbidden for food; but on the contrary, it had a most pleasing appearance, and looked delicious, nourishing and salutary, as any other fruit in the garden: *and that it was pleasant to the eyes*; of a beautiful color, and very inviting to the taste, *and a tree to be desired to make one wise*, which above all was the most engaging and powerful motive to influence her to eat of it; an eager desire for more wisdom and knowledge; though there was nothing in the tree or fruit of it, which could produce this; only she perceived in her mind by the discourse she had with the serpent, and by what he had told her, and she believed, that this would be the result of eating of this fruit, and she concluded within herself that so it would be: *she took of the fruit thereof and did eat*. She took it off of the tree, not only tasted of it but ate it, and to increase the divine displeasure gave also to her husband with her, that he might eat as well as she, and partake of the same benefits and advantages she hoped to reap from hence, for no doubt it was of good will that she gave him, and when she offered it to him, it is highly probable she made use of the same arguments with him and pressed him hard to it; telling him what delicious food it was, as well as how useful it would be to him and her: *and he did eat*. On which an emphasis may be observed, for it was upon his eating, the fate of his posterity depended, for not the woman, but the man was the federal head, and sinning all his, posterity sinned in him, and died in him; through this offence judgment

came upon all to condemnation, all became sinners and obnoxious to death. Rom. v, 12, 19."

Gen. III. 7. And the eyes of them both were opened and they knew that they were naked, and they sewed fig-leaves together and made them selves aprons.

Gen. III. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

"*The voice*, which they had heard before, and knew; though now perhaps, in another tone, and very terrible, which before was mild and gentle, pleasant and delightful, the voice of the son of God, the eternal Word, is here meant, who appeared in an human form, as a pledge of his future incarnation, and as a judge, to arraign, examine and condemn the parties concerned in this act of disobedience to God. The Targums of Onkelos and Jonathan para, phrase it, "*the voice of the Word of the Lord God*," the essential Word of God, then with him and since made flesh and dwelt among men, as the Saviour of them: *Walking in the garden in the cool of the day; or at the wind of the day*, in the evening at the setting of the sun; for very often when the sun sets, a wind rises, at least a gentle breeze; this might bring the sound of the voice, and of the steps of his glorious Person the sooner to the ears of Adam and his wife, which gave them notice of his near approach, and caused them to hasten their flight; *and Adam and his wife* hid themselves from him, before whom every creature is manifest, be it where it will; they fancied that the thick trees and bushes in the garden would hide them, such resorts do wretched mortals make to screen themselves from the wrath of God, being ignorant of the justifying

righteousness and atoning sacrifice of the Son of God."

Gen. III. 9. And the Lord God called unto Adam and said unto him, Where art thou?

"The Jerusalem Targum is, The Word of the Lord God, the second Person in the Trinity; this is the voice of him they heard before; *and said unto him, Where art thou?* This he said, not ignorant of the place they were in, nor of what he had done, nor of the circumstances he was in, or of the answer he would make; but it shows all the reverse, that he knew where he was, what he had done, and in what condition he was, and therefore it was vain to seek to hide himself; or as pitying his case, saying, *alas for thee*, in what a plight art thou. by listening to the tempter and disobeying thy God; thou that was the favorite of heaven, the chief of the creatures, the inhabitant of Eden, possessed of all desirable bliss and happiness, but now in the most wretched and forlorn condition imaginable; or as upbraiding him with his sin and folly; that he who had been so highly favored by the Lord as to be made after his image and likeness, to have all the creatures at his command and the most delightful spot on the globe to dwell in and a grant to eat of what fruit he would, save one, and who was indulged with intercourse with God and with the holy angels, should act such an ungrateful part as to rebel against him, break his laws and trample upon his legislative authority, and bid defiance to him; or else as the Savior, looking up his straying sheep, and lost creature man; or rather as a summons to appear before him, the judge of all, and answer for his conduct, it was vain for him to secrete himself, he must

and should appear; the force of which words he felt and therefore was obliged to surrender himself, as appears from what follows."

Gen. III. 10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.

"He had heard his voice before, in the garden, when it did not strike him with terror but gave them pleasure: *and I was afraid because I was naked*. This was not the true reason; he was naked from his creation, as to his body, and it caused no shame to him, nor any dread to appear before God; he concealed the true cause, which was sin, that made the nakedness of his body shameful and had stripped his soul of its native clothing, purity and holiness; therefore it was, he could not appear before a pure and holy Being: *and I hid myself*; and his wife also, through fear of God, his wrath and displeasure, which he had justly incurred by his disobedience and sin, which had made his soul naked."

Gen. III. 11. And he said, Who told thee that thou was naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?

"*He said, who told thee that thou was naked?* or showed it thee? by what means hast thou got knowledge of it? What hast thou done that thou perceivest it, so as to cause shame and fear; man was made naked, and continued so and must have been sensible of it, but it gave him no uneasiness, because he was without shame on account of it, so that it was as if he was not naked; but now having sinned, he could not look upon his nakedness without shame; disobedience having produced this situation, he was affraid to appear before God, against whom he had sinned; though he did not acknowledge it, only alleged his

outward nakedness, without confessing the inward nakedness of his soul, and not being humiliated for that as he ought to have been, and to bring him this, is this question following put to him: *Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?* The Lord knew he had; but he put this question to him, to bring him to a confession of it, as well as to aggravate his crime: that it was a violation of a precept of his, who had been so kind and bountiful to him, who had surrounded him with glory and honor and set him over the works of his hands, and had put all creatures under his foot, and had allowed him to eat of every tree of the garden, but one; there was but one tree restrained from him, but one command he gave him, this he broke. *Sin is the transgression of the law*, 1 Jno. III, 4. And in this light it is here put to bring Adam under conviction and to a confession of it; though he made it in a very lame manner, having covered it as long as he could; being found, he excuses it, as loath to bear the blame and scandal of it." See Job XXXI. 33.

Gen. III, 12. And the man said, the woman whom thou gavest to be with me, she gave me of the tree; and I did eat.

"*The man said*; not being able any longer to conceal the truth he shifted off the blame as much as possible from himself; saying, *the woman whom thou gavest to be with me*, his wife and companion to be an help-meet unto him, and share with him in the blessings of paradise, to assist in civil and domestic affairs and join with him in acts of religion and devotion, *she gave me of the tree and I did eat*. She first ate of it herself through the solicitation of the serpent; and then she persuaded me to eat of it; and I did, I own it. By this answer Adam endeavored to cast the

blame, partly upon his wife, and partly upon God; though in what he said he told the truth; yet it carries with it the innuendo that if it had not been for his wife he had never eaten of it; which was a foolish excuse; for he being the head and husband, should have taught her better and been more careful to have prevented her eating this fruit, and should have dissuaded her from it, and reproved her for it, instead of following her example, and taking it from her hands; and more than this, he tacitly reflects upon God, that he had given him a woman, who instead of being an help-meet to him, had helped to ruin him and if he had not given him this woman, he had never done what he had; but at this rate a man may find fault with God for the greatest blessings and mercies of life bestowed on him, and aggravate his condemnation."

Gen. III. 13. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

"*The Lord God said unto the woman, who was first in the transgression and drew her husband into it, and upon whom he seemingly cast the blame of his eating the forbidden fruit: what is this thou hast done. Dost thou know how great an offence thou hast committed, in breaking a commandment of mine and how aggravated it is, when thou hast leave to eat of every other tree? what could move thee to do this? by what means hast thou been brought into it? not only hast thou done this thy self, but hast drawn thy husband into it, to the ruin of you both, and of all your posterity, so heinous is the sin thou hast been guilty of: and the woman said, the serpent beguiled me, and I did eat; that is, a spirit, in the serpent, which she took for a good one, but found a bad one,*

with lying and deceitful language, imposed upon her, told her that the fruit was very good food and very useful to improve knowledge, even to such a degree as to make men like God, and this God knew, and therefore out of envy and ill-will to them forbid the eating of it; nor need they fear his menaces, for they might depend upon it, they should never die; and thus he caused her to err from the truth and believe a lie, and by giving heed to the seducing serpent, she was prevailed upon to eat the fruit of the tree which was forbidden, and which she owns; it is an ingenuous confession she makes as to the matter; but yet like her husband, and as learning from him, she endeavored to shift the blame off on the serpent."

Gen. III. 14. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

"*The Lord God said unto the serpent*, and to the devil in it: for what follows may apply both, literally to the serpent, and mystically to Satan; both are punished and that very justly, the serpent in being the instrument Satan made use of, is cursed for his sake, as the earth was cursed for man's sake, and the punishing the instrument as well as the principal, the more discovers God's detestation of the act for which they are punished; as appears in the instances, Exod. xxi. 28; Levit. xx. 15. Nor could it have been agreeable to the justice of God, to punish the instrument, and let the principal go free; therefore the following sentence must be considered as respecting them both; and it must be observed that no pains is taken to convince Satan of his sin, or any time spent in reasoning with him about it, he

being a hardened apostate spirit, and doomed to everlasting destruction, and without any hope of mercy and forgiveness; but to show the divine resentment of his crime the following things are said: *because thou hast beguiled the woman and caused her to eat of the forbidden fruit; thou art cursed above all cattle, above every beast of the field.* The serpent is the most hateful of all creatures, especially the most detestable to man, and Satan is accursed of God, banished from his presence, is laid up in chains of darkness, and reserved for the judgment of the great day, and consigned to everlasting wrath and ruin, signified by everlasting fire prepared for the devil and his angels: *upon thy belly shalt thou, go and grovel in the dust, and in pain, or at least in difficulty, creep along on thy breast and belly; and this as it respects the devil may signify that he being cast down from the realms of bliss and glory, shall never be able to rise: dust shalt thou eat all the days of thy life;* meaning not that particular serpent, as long as that should live, but all of the same kind, as long as there were any in the world, even to the end of it; it is probable when the serpent moved in a more erect posture it lived on herbs and plants, as other creatures; but when it was obliged to go upon its belly, it licked up the dust of the earth, and when it eat its food it did also; some serpents are said to live upon dust. This, as applied to Satan, designs the mean and abject condition in which he is, and the sordid food he lives upon, no more on angels' food and joys of heaven, but on the base, mean, earthly and impure lusts of men, and this will be his case and condition forever."

Gen. III. 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.

"I will put enmity between thee and thee woman. Between whom perhaps there had been much familiarity, not only when they had the preceding discussion, but before; but now being beguiled thereby, she conceived an antipathy against it, which has become natural between the serpent and the seed of man. The spittle of a man and the gall of the serpent are poison to each other, and the antipathy is stronger in the female sex; and this was not only true of the particular serpent that deceived Eve, and the particular woman Eve, but of every serpent and every woman in succeeding ages; and is true of Satan and the church of God in all ages, between whom there is an implacable and irreconcilable hatred and perpetual war: *and between thy seed and her seed*; the posterity of Eve (mankind) and the production of the serpent; between whom the antipathy still continues, and mystically the evil angels, and also wicked men, called serpents, and a generation of vipers, by whom the seed of the woman, the church of God, has been persecuted ever since this affair happened. Especially by the seed of the woman may be meant the Messiah; the word *seed* some times signifies a single person, Gen. iv. 25; xv. 2; xxi. 13; and particularly Christ, Gal. iii. 16. He may with great propriety be so called, because he was made of a woman, and not begotten by man, and took upon him human nature, was called the (Son of God) seed of Abraham; as here the *seed of the woman*, and well expresses the truth of his incarnation, and the reality of his being man; and who as he has been implacably hated by Satan and his angels, and by wicked men, so he has opposed himself to all them who persecute and hate his people. *It shall bruise thy head*: the head of a serpent creeping upon the ground is easily crushed, of which it is sensible, and therefore it is careful to

hide it, and cover it up. In the mystical sense, *it*, or *he*, *Hu*, which is one of the names of God, Psa. cii. 27; Isa. xlviii. 12, and here of the Messiah, the eminent seed of the woman, should bruise the head of the old serpent, the devil, that is, destroy him and all his principalities and powers, break and confound all his schemes, and ruin all his works, crush his empire strip him of authority and sovereignty, particularly his power over death, and his tyranny over the bodies and souls of men; all of which was done by Christ when he became incarnate and suffered and died. Heb. ii. 14, 15; Col. ii. 15; 1 Jno. iii. 8. *And thou shalt bruise his heel*; the heel of man being what the serpent can most easily get at. This as it refers to the devil, may relate to the persecution of the members of Christ on earth, instigated by Satan; or rather by the heel of Christ is meant the human nature, which is his inferior and lower nature, who when he was in it, was exposed to the insults, temptations and persecutions of Satan, and was at last brought to a painful and accursed death; though by dying he got an entire victory over him and all his enemies, and obtained salvation for his people; reference seems to be had to Psa. xl. 7. 'In the volume of the book it is written of me, I delight to do thy will, O my, God.' "

Gen. III. 16. Unto the woman he said, I will greatly multiply thy sorrows and thy conception; in sorrow shalt thou bring forth thy children; and thy desire shall be unto thy husband; and he shall rule over thee.

Comment is unnecessary upon this.

Gen III. 17. And unto Adam he said, "Because thou hast harkened unto the voice of thy wife, and eaten of the tree, of which I commanded thee, saying. Thou shalt not eat of it: cursed is the ground for thy

sake; in sorrow shalt thou eat of it all the days of thy life.

“*Unto Adam he said; last of all, being the last that sinned, but not to be excused: because thou hast harkened unto the voice of thy wife; which was sinful, since it was opposite to the voice of God, which is to be harkened to and obeyed rather than man, and much rather than the voice of woman; to regard the persuasion of a woman and neglect the command of God, is a great aggravation of such neglect—see Acts iv. 19, 20. And hast eaten of the tree, of which I commanded thee, saying ‘Thou shalt not eat of it; that is, had eaten of the fruit of the tree which God had so plainly pointed unto him, and concerning which he had given a clear and express command not to eat of it, had delivered unto him in the strongest manner, and had most preemptorily and strictly enjoined it, adding the penalty of death unto it so that he could not plead ignorance in himself or any obscurity in the law, or pretend he did not understand the sense of the Legislator. The righteous sentence therefore follows: Cursed is the ground for thy sake; the whole earth, which was made for man, and all things in it; of which he had possession and dominion, and might have enjoyed the use of it with pleasure; that which was man’s greatest earthly blessing is now turned into a curse by sin, which is a proof of the exceeding sinfulness of sin, and its just demerit; so in a later instance a fruitful land is turned into a barrenness for the wickedness of them that dwell therein. Psa. cvii. 4. In sorrow shalt thou eat of it all the days of thy life; meaning, with much toil and trouble he shall get his living out of the ground as long as he lived on it.*”

Cen. III. 18. Thorns and thistles it shall bring forth

to thee, and thou shalt eat the herb of the field.

"Thorns and thistles shall it bring forth unto thee; not for his advantage but to give him more trouble and cause him more fatigue and sorrow to root them up, and this includes all sorts of obnoxious weeds and plants, which adds to man's toil to pluck them up. And thou shalt eat the herb of the field; not the fruit of the garden of Eden, but the herb of the field, such as the beasts of the earth feed upon; to such a low condition was man, the lord of the whole earth, brought by sin; who could not be content with all the fruits of Eden, save one, by eating of which he should be deprived of all."

Gen. III. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it thou wast taken; for dust thou art, and unto dust thou shalt return.

"In the sweat of thy face shalt thou eat bread; particularly persons employed in hard labor, such as cultivating the earth for the production of corn, herbs, &c., and the various pursuits of life, in all of which there is toil, fatigue and sweating, and even such as depend upon the brain are not excluded; so that every man, let him be in what occupation he may, in life, is not exempt from this sentence; what little reason has he to be proud of himself, when he reflects from whence he came, and whither he must go. Eccl. xii. 7."

Gen. III. 20. And Adam called his wife's name Even because she was the mother of all living.

"Whom he had before named Ishah, a woman, because taken from him (the man), chap. ii. 23, and now gives her a new name, upon this state of things. The reason Adam gave her this name follows; because she was the mother of all living; which reason is given by Moses, when from her had sprung a numerous

offspring, and would be continued until the end of the world; if given by Adam was prophetic of what she would be; so the Vulgate latin version renders it, *because she would be the mother of all living*, and the ground of this faith and persuasion of his, that he and his wife should not die immediately for the offence they had committed; but should live and propagate their species, and be partakers of spiritual and eternal life, was the hint that was just given, that there would be a seed springing from them, not only a numerous seed and offspring, but a particular and eminent person that should be the ruin of the serpent and his kingdom, and the Savior of them; and so Eve would not only be the mother of all men living in succeeding generations; but particularly of one, descending from her; would be the mother of him that should bring life and immortality to light, or be the author of all life, natural, spiritual and eternal, and which is called the life to come, which is the same word which the Greek version renders Eve, in the preceding clause. It was with pleasure that Adam gave her this name; and it appears that her being seduced by the serpent and drawing him into the transgression did not alienate his affections from her, the rather he must cleave unto her and not forsake her, since her seed was to break the serpent's head, and procure life and salvation for them, and by means of her there would be a race of living men produced, which would propagate his species to the end of time, for all living can only respect them, and not other animals."

Gen. III. 21. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

"Besides the kind intimation of grace and favor to them, another token of God's good-will toward them was shown, in that whereas they were naked

and ashamed, *the Lord God made them coats of skin, and cloathed them*; of creatures slain for sacrifice, a type of the woman's seed, whose heel was to be bruised, who was to suffer death for the sins of men; therefore to keep up and direct the faith of our first parents to the slain Lamb of God from the foundation of the world, and all believers in all ages, until the Messiah should come and die and become a sacrifice for sin; the sacrifice of slain beasts was appointed, and of them the Lord God by his almighty power made coats for the man and his wife, which was an instance of his goodness to them; not only to provide food for them as before but raiment which might put them in mind of their fall, so of their immortality by it, and the condition it had brought them into; being in themselves and according to their deserts, like unto the beasts that perish; as also they were emblems of the robe of Christ's righteousness, and the garments of his salvation, to be wrought out by his obedience, sufferings and death, with which being arrayed, they should not be found naked, nor be condemned; but be secured from wrath to come."

Gen. III. 22. And the Lord God said, Behold, the man has become as one of us to know good and evil: and now lest he put forth his hand, and takes also of the tree of life, and eat, and live forever.

"The Lord God said; not to ministering angels, but within himself, or to the other two Divine Persons: Behold the man has become as one of us, to know good and evil; this was after man was brought to a sense of his evil he had committed, and to repentance for it; and had the promised seed revealed to him as a Savior, and as an emblem of justification and salvation by him, was cloathed with the garments provided by

God himself, wherefore the words are to be understood, as a declaration of his present state and condition, in and by Christ, by whose righteousness he was made righteous, as he is righteous, even though he had lost his own; to whose image he was conformed, and now having the image of the Heavenly One, though he was deprived of that in which he was created, having sinned and come short of the glory of God; and now restored to friendship and amity with God, favored with His gracious presence, having faith, and hope of being with Him forevermore; the eyes of his understanding were enlightened by the Spirit and grace of God, to know the good things which God had provided for him in Christ, in the covenant of grace, a better covenant than that under which he was created, and which he had broken; and to know the evil of sin, its just deserts, and the atonement for it, by the death and sacrifice of the promised seed; or else the words are a declaration of man's present state and condition and may be understood, behold the man was as one of us as one of the Persons in the Deity, as the Son of God, after whose image and likeness he was made, both as to his body, that being formed according to the idea of the body of Christ, in the divine mind, and which was not begotten, but made out of virgin earth and as to his soul which was created in righteousness and holiness, in wisdom and knowledge, and was like him in the government he had over all the creatures, and besides he was in many things a type of Christ, a figure of him that was to come; especially in his being a federal head to his posterity, and in his office of Prophet, Priest and King; and being created in knowledge, after the image of him that created him, and having the law of God inscribed on his heart, he knew what was good, and to be done, and what was evil and not to

be done; but now he was in a different condition, in other circumstances, had lost the image of God, and friendship with him and his government over the creatures, and had ruined himself, and all his posterity and become unholy and unwise; for being tempted by Satan he had eat of the forbidden fruit, under an expectation of increasing his knowledge, lost in a great measure what he had, and now, *lest he put forth his hand and take also of the tree of life*, as well as the tree of knowledge of good and evil; to show there could be no life without satisfaction for the sin committed, and in no other way than by Christ the antitypical tree of life; *and eat and live forever*; not that it was possible, by eating of the fruit of the tree of life, his natural life would be continued forever, contrary to the sentence of death pronounced upon him, or elude that sentence, by it; but that he should flatter himself, that in eating, he should live forever, notwithstanding he was doomed to die; and very probably the devil had suggested to him, that he should be threatened with death, which he made a question of, yet by eating of the tree of life he might save himself from dying, wherefore to prevent him and cut off hope of securing life to himself, it is suggested something must be done which may be supported from the following; let us send him out of the garden."

Gen. III. 23. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

"Gave him orders to depart immediately; sent or put him away, as a prince banishes a rebellious subject; however he did not send him to hell at once, as he did the apostate angels, *but to till the ground from whence he was taken*, out of which he was made and

unto which must he return, and in the meanwhile labor hard, in plowing, digging, planting and sowing, so that he might get a livelihood."

Gen. III. 24. So he drove out the man, and placed at the east of the garden of Eden, Cherubims and a flaming sword, which turned every way, to keep the tree of life.

So he drove out the man; being unwilling to go out upon the order given him, some degree of force was used, or power exerted in some way, to oblige him to depart; the word it is expressed by, is used of divorces; there was a conjugal relation between God and man, the covenant between them had the nature of a matrimonial contract; which covenant man broke, though he was a husband to him, by committing idolatry, that is spiritual adultery; not giving credit to him, but believing the devil before him; wherefore he wrote him a bill of divorce and sent him away; drove him from his house of habitation, from his seat of pleasure and garden of delights, and from all the comforts and enjoyments of life; as an emblem of that separation and distance sin makes between God and his creature, man, and the loss man sustained thereby. *And he placed at the east of the garden of Eden, Cherubims.* While man abode in a state of innocence, the place of the Divine Presence, or where God more gloriously manifested himself to him, was in the garden; but, now he having sinned and being driven out of it, he fixes his abode in a very awful manner, at the entrance of the garden, to keep man out of it; for so the words may be rendered and *He inhabiteth the Cherubim or dwelt over, or between cherubims; before or at the east of Eden. And a flaming sword which turned every way*; a drawn sword, brandished, and being

quick in motion as it turned to and fro, looked like a flame of fire; this is not to be understood as by itself and of itself, without a hand to move it, nor by the cherubims, or as in the hand of angels, as in Chron. xxi. 16; or as being they themselves, which are made flames of fire; but as in the hand of the Lord God, that dwelt between the cherubims; for so it may be rendered; *He inhabited the cherubim and that with a flaming sword*; that is, with one in his hand, as an emblem of the fiery law of God, now broken, and of the flaming justice of God, which required satisfaction; and the turning on all sides, to keep the way of the tree of life and showing that life and salvation were not to be had unless the law and justice of God were satisfied; and that was not to be expected by man's works, only through Christ, the way, the truth and the life; that his happiness was not to be looked for from the covenant of works, now broken, but wrath and vengeance; and that there must be another way opened, or there could be no enjoyment of the heavenly paradise."

CHAPTER. III.

POSTERITY INVOLVED IN THE FALL.

The effect of Adam's sin upon his posterity. Having given an account of the creation, and fall of man, as contained in the sacred Scriptures, and what I believe to be the best, the very best expositions and explanations of that account extant, I shall now attempt to trace the effects and extent of the fall to Adam and his posterity. In the sentence passed upon Adam, there is no reservation. *Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it; cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; in the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it thou wast taken; for dust thou art and unto dust thou shalt return.* I presume there is no man living, who will deny the complete and universal execution of this sentence upon Adam and his entire posterity down to this day. The sentence of pain and suffering pronounced upon Eve and her daughters, was inflicted upon her and is to this day the heritage of her daughters. The serpent to day bears the curse laid upon the serpent from which it has descended. The thorns and thistles are here as they were ordered in the curse upon the earth for man's sake, and man has to toil to live; and sickens and dies as he has done in all the past time, since the curse upon Adam. Eden was so effectually destroyed that the place of its existence is utterly unknown; even the river that flowed through it cannot be positively identified; so effectually was it destroyed. But that we may come more directly and immediately to the truth we are seeking, viz., the ex-

tent and effect Adam's fall has upon his posterity, I will recite as briefly as I can, the history given in God's word, beginning with Gen., 4th chapter. There were two sons born to Adam and Eve, Cain and Abel.

Gen. IV. 3—10. *In process of time it came to pass that Cain brought of the fruits of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and his offering, he had not respect. And Cain was very wroth, and his countenance fell and the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with his brother; and it came to pass when they were in the field, that Cain rose up against his brother and slew him. And the Lord said unto Cain, Where is Abel thy brother? and he said I know not; am I my brother's keeper? And the Lord said, What is this this thou hast done? the voice of thy brother's blood crieth unto me from the ground. The curse pronounced upon Cain, for his dreadful crime then follows. As my purpose is only to trace the effects of Adam's sin, as related in the Bible, to him and his posterity, I omit comments upon the above Scriptures.*

Gen. IV. 16. And Cain went from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

“Perhaps so named from his wanderings in that land, caused by his restless and wicked disposition and tormented conscious, seeking relief and finding none”

The decendants of Cain are about as follows, Enoch, Irad, Mehujael, Methusael, Lamech and by Lamech's wife Adah, Jabel and Jubal, and by his wife Zillah, Tubal-Cain.

“This wicked race cared nothing for the solemn and faithful warnings of the prophets.”

Gen. IV. 25. And Adam knew his wife again; and she bare a son and called his name Seth; for God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

“For God, said she, hath appointed me another seed. That is another son in his room; and by calling him a seed, may have respect unto the promised Seed whom she once thought Cain was, or expected him in his line, being the first born; but he proving a wicked man, having killed his brother, on whom her future hopes were placed, has another son given her, and substituted in his room, in whom and in whose family the true religion would be preserved and from whom the Messiah, the promised seed, would spring—see Gal. III. 16.”

The lineage of Seth: Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech and Noah. “The posterity of Seth were distinguished as the sons of God, and the decendants of Cain as the sons of men.”

Gen. VI. 1-2. And it came to pass when the sons of men began to multiply upon the earth and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose.”

“This is to be understood of the posterity of Seth, who, from the times of Enos, when men began to be called by the names of the Lord chap. IV. 25, and they on the mountain obtained

a name for holiness and purity; they and their wives and children went by the common name of the sons of God; and these were adjured by Seth, and by succeeding patriarchs, by no means to go down from the mountain, and join the Cainites; but notwithstanding in the times of Jared, some did go down, it seems. and after that others, and at this time it became general, and being taken with the beauty of the daughters of Cain and his posterity, *they took them wives of all which they chose* (to which the Cainites were not averse) without the advice or consent of their parents and without consulting God and his will in the matter, and committed fornication, to which the Cainites were addicted; for they spent their time in singing and dancing, and uncleanness, whereby the posterity of Seth, or the sons of God, were allured to come down and join them and commit fornication with them. All of which brought the terrible destruction upon the earth and every creature on it, as follows.”

Gen. VI. 3. And the Lord God said, My spirit shall not always strive with man, for that he also is flesh; yet his day shall be an hundred and twenty years.

“*The Lord God said; not to Noah, for as yet he is not taken notice of, or any discourse addressed to him; but to himself: my spirit shall not always strive with man, for that he also is flesh; not only carnal and corrupt, but sadly corrupted, and wholly given up to, and immersed in sensual lust and carnal pleasure, so as not to be restrained or reformed; even the posterity of Seth, professors of religion also, as well as the profane world and posterity of Cain: yet his days shall be an hundred and twenty years; meaning not the term of man’s life reduced to this, from the length of time he lived before the flood; but the space of time*

God would give for repentance, before he proceeded to execute his vengeance upon him; this is that *long suffering of God*, the apostle speaks of, that waited in the days of Noah, while the ark was preparing. 1 Pet. III. 18, 19, 20."

Gen. VI. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

"That it spread throughout the earth wherever it was inhabited by men; both among the posterity of Cain and Seth, and who indeed were now mixed together, and became one people; this respects actual transgressions, the wicked actions of men, and those of the grossest sort, which were multiplied, as the word signifies; they were both great in quantity and quality; were frequently committed and that everywhere; degeneracy was become universal; there was a flood of impiety that spread over the earth, before the deluge of water came, and which was the cause of it; this God saw and determined to resent and punish: *and that every imagination of the thoughts of his heart was only evil continually*; the heart of man is evil and desperately wicked, Yea, wickedness itself, a fountain of iniquity out of which abundance of evil flows: but God who sees it, only knows perfectly all the wickedness of it and the evil that is in it: the *thoughts* of his heart are evil and the *imaginings* of the *thoughts* of his heart are only evil continually.'

Gen. VI. 6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

"*It repented the Lord God that he had made man*

on the earth, because of the wickedness of man, and the wickedness of his heart, and the wickedness of his life and conversation, which was so general, and increased to such a degree that it was intolerable; wherefore God could have wished, as it were, that he had never made him, since he proved so bad; not that repentance properly speaking can fall upon God, for he never changes his course and dispensation of his providence; this is speaking after the manner of man: because God determined to do, and did something similar to men, when they repent of anything, so God because of man's wickedness, and to show his aversion to it, and displeasure at it, repented of his making man; that is, resolved, within himself to destroy him, as the next verse explains this: *and it grieved him at his heart*; this is to be understood by the same figure as before; there can be no uneasiness in his mind, or change in it; for God is a simple Being, uncompounded and not subject to any change of passion. This is said to mark his great hatred to sin and abhorrence of it."

Gen. VI. 7. And the Lord said I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing and the fowls of the air, for it repeneth me that I have made them.

"*The Lord said*; observing to what height the sins of man had got, and what spread it made in the earth: *I will destroy man whom I have created from the earth.* He is my creature, the work of my hand, I made him out of the earth, and I made him lord of it, I am now determined to show my detestation of his wickedness, and for the honor of my justice, to destroy him from it."

Gen. VI. 8. But Noah found grace in the eyes of the Lord.

“Noah found grace in the eyes of the Lord. This man and his family were the only exceptions to the general apostacy. God always reserves some, in the worst of time for himself; there is a remnant according to the election of grace; it was a small one, and that now appeared; this was owing to the grace of God, and his choice upon that, and not the merit of the creature. The grace which Noah found and shared in was the favour and good-will of God; Noah was acceptable to him, he was well pleased with him in Christ; his person, services and sacrifices were acceptable to him through the Beloved; though he was not in the eyes of men, for they derided him for his piety, and devotion, and especially for his predictions of the flood, and making an ark, to save him and his from the wrath of God, and therefore had the honor of being the preserver of mankind and the father of a new world.”

Gen. VI. 12, And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

“God looked upon the earth, and, behold, it was corrupt. This is spoken, as if he had never looked upon it before; whereas his eyes are always upon the earth, and the inhabitants of it; and upon their ways and works; but this denotes the special notice he took and the particular observation he made upon the condition and circumstances the earth and its inhabitants were in; and this is remarked, as well as the particle *beheld* is used, to denote the certainty of this corruption; it must be true, that the earth was corrupted since the omniscient God had declared it to be so, for he sees and knows all things: *all flesh had cor-*

rupted his way upon the earth; that is; all men except Noah; all carnal and unregenerate persons, these had corrupted the way of God, the true religion, with their idolatries; and they had corrupted their own way, manners, life and conversation with their uncleanness and wickedness. The Arabians say, that after Enoch was taken away, the children of Seth and Cain worshipped idols, and even immersed in wickedness and gave their right hand to each other and joined in fellowship in committing sin and vice, and that in the times of Noah, none were left in the holy mountain, but he and his wife and their sons and their wives; all went down and mixed with the daughters of Cain, and were immersed in sin, and worshipped their Gods; so the earth was corrupted and filled with lasciviousness."

Gen. VI. 13. And God said unto Noah, the end of flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

"This is a proof that Noah found favor in his eyes, since he spake to him, and told him what he intended to do, and gave him directions to make an ark for the security of himself and family, when he should destroy the world. *The end of all flesh is come before me*; that is, it was determined to put an end to the lives of all men and all cattle and all fowls and creeping things on the earth, all which are included in the phrase, *all flesh*, even every living substance on the earth: *for the earth is filled with violence through them*; that is, through men, for they are principally intended in the preceeding clause, though not only; it was through them, and not through other creatures, that the earth was filled with violence: *and behold*

I will destroy the earth, meaning, he would destroy all men, together with the cattle and creeping things on the earth."

Gen. VI. 14. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

The description of the ark, the history and description of the destruction by the flood, not being necessary, in the pursuit of the purpose of this book, are omitted; our purpose being to trace the effects of Adam's sin upon his posterity.

Gen. VII. 1. And the Lord said to Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me, in this generation.

“The Lord said to Noah, after he had built the ark and got all things ready, as was commanded him, and when it was but seven days before the flood would begin: Come thou and all thy house into the ark; that is, he and his wife, his three sons and their wives: for thou have I seen righteous before me in this generation; This was a great character of Noah; that he was a righteous person, not by his own righteousness, but by the righteousness of faith he was both heir and preacher of; this he was before God, in his sight, seen, known and acknowledged by him; not by works of the law, but by the righteousness of Christ, imputed to him; for by thy deeds of the law no flesh can be justified in the sight of God, Rom. III. 20.” Noah was a rare instance of this character, there was none beside him in that wicked generation, so that he was very conspicuous and remarkable, and it was wonderful grace to him, that he should have this blessing, to be righteous in an age so sadly corrupt, and which was the cause of his being saved; for

whosoever are justified, shall be saved, Rom. viii. 30."

The residue of this chapter contains an account of Noah's obedience to the divine command in every particular, Gen. vii. 10, 11, 12. Then follows a repetition of Noah, his family, and the creatures entering into the ark, Gen. vii. 13, 14, 15, 16. And next a relation is given of the increase of the waters, and of the height they arrived unto, Gen. vii. 17, 18, 19, 20; and of the consequences of the flood, the death and destruction of every living creature, except those in the ark.

Gen. VIII. "This chapter gives an account of the going off of the waters from the earth, and of the entire deliverance of Noah and those with him in the ark Gen. viii. 13, 14. When Noah had been in the ark ten months and thirteen days, he uncovered it and the earth was dry, yet not so dry as to be fit for him to go out upon it for two months after."

Gen. IX. "This chapter contains an account of God's blessing Noah and his sons, being just come out of the ark, with a renewal of the blessing of propagating their species, and replenishing the earth, the dominion over the creatures, and a freedom from the fear of them, &c; the covenant made with Noah, his sons, and all the creatures, that he would drown the world no more, token of which should be the rainbow in the cloud, Gen. ix. 8-17. The names of the sons of Noah are given, by whom the earth was re-peopled, Gen. ix, 18, 19, and seem to be observed for the sake of an event after recorded. Noah having planted a vineyard, and drunk too much wine of it, lay down uncovered in his tent, which Ham seeing, told his two brothers of it, who in a modest manner covered him, Gen. ix. 20-23, all of which Noah knew when he awoke, and cursed Canaan the son of Ham,

and blessed Shem and Japheth, and concludes with the age of Noah.”

Gen. X. “This chapter gives an account of the other sons of Noah, by whom the world was peopled after the flood.”

Gen. XI. “In this chapter we have an account of the inhabitants of the earth before the confusion of tongues at Babel, of their speech and language, which which was one and the same, and of the place where they dwelt, and of their design to build the city and tower, to make them a name and keep them together, which they tried to execute; of the notice the Lord took of it, and of the method he took to stop their designs, and disperse them abroad upon the face of the earth.”

Gen. XII. 5-9. “Then follows a genealogy of Shem’s posterity down to Abram, v. 10-26; a particular account is given of Terah, the father of Abraham, and of his family, of his going forth with them from Ur of the Chaldees, and of his death at Haran by the way.”

CHAPTER IV.

THE CALL OF ABRAHAM.

Gen. XII. 1. Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred, and from thy father’s house, unto a land I will show thee.

“*In Ur of the Chaldee*, before he came and dwelt in Chevrán, as seems from Acts VII. 2: *and the Lord*

said unto Abram; after the death of Terah, and indeed it is highly probable there were two appearances of God to Abram, and that the same words, or very nearly the same, were spoken to him each time, first in Ur of the Chaldees, and then in Haran: *Get thee out of thy country*; the land of Chaldees and the city of Ur, which was in it, or out of Mesopotamia, which when taken in a large sense were both Ur and Haran; this country was now become idolatrous. Though it was first inhabited and peopled by the posterity of Shem in the time of Arphaxad, yet these in process of time, degenerated from the true religion and fell into idolatry. The same, Maimonides call Zabæans, in whose faith and religion they say Abram was brought up; they asserted that there was no other God, but the sun, moon and stars; and these Zabæans, as he relates, from their books and annals, say of Abram themselves, that he was educated in Cuthia and descended from the common people; and assented that, besides the Sun there was another Creator; to whom they objected, and disputes arose among them on this subject; now Abram, being convinced of idolatry, is called out from those people, and to have no fellowship with them; literally, in the Hebrew text, *go thee out of thy country*; quit all society with such an idolatrous and superstitious people: *and from thy kindred*; as Nahor his brother, and his family, who are not mentioned, and seems to be left behind when Terah, Abram, Lot and Sarai, came out of Ur, of the Chaldees, though it looks as if afterwards Nahor did follow them to Haran, or Padan-Aram, where he continued, and therefore is called his city; Gen. xxiv. 10; xxv. 20; xxviii. 2, 5, 10; xxix. 4, 5; so with great propriety Abram might be called the second time to leave his kindred as well his country; it is certain, Haran, or Padan-Aram, as well as Ur of the

Chaldees, is called by himself his country and Nahor and his family and his kindred, Gen; xxiv. 4: *and from thy father's house*; or family, which better agrees with the second call at Haran, than the first at Ur, for upon the first call Terah and his family came along with Abram. Terah dying at Haran his family went no further, but continued there with Nahor; only Abram and Lot, upon the second call, went from thence as the following history makes it appear; Abram left as he was bid, his father's house and family, to go as follows: *unto a land I will show you*; meaning the land of Canaan, though not mentioned, and seems to be omitted for the trial of Abram's faith; hence the author of the epistle to the Hebrews, xx. 8, observes that *he obeyed, not knowing whither he went*; and yet it is said, that he and Terah came out of Ur of the Chaldees; Gen xi. 31; and when he and Lot, went first from Haran, the same is said of them, v, 5; it is probable the case was this: there was no mention made at first, what land he was to go to, and when he prepared for the journey, he knew not where he was to go, but afterwards it was revealed to him, that Canaan was the land, and therefore set out in order to go thither; and still though he might know the place by name where he was to go, he might not know the way to it, nor what sort of country it was; therefore God promised to show him the way, and give him a view of it, how large it was, that he might see what sort of country it was, and how large it was that he would give his posterity. This call of Abram is an emblem of the call of men by the grace of God, out of the world, and from among the men of it, and to renounce the things of it, and not to be conformed unto it, and to leave their own people and father's house and follow him whither soever he directs them."

Gen. XII. 2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

“And I will make of thee a great nation; in a literal sense, as the people of the Jews were that descended from him, and in a spiritual sense, believers in all ages and of all nations, that walk in the steps of the faith of Abram, who are his children, and are blessed with him: and I will bless thee; not only with temporal blessings, but principall with spiritual ones, since Abram in person had no share of the land of Canaan; even with the adoption of children, and friendship with God; with justification by the imputed righteousness of Christ, which blessedness came upon him when uncircumcised with a large measure of faith and every other grace; with sanctification of the Spirit, and with meekness for it: and make thy name great; as it was among the Jews his descendants, who boast of having Abram for their father; and among the several nations of the world; his name is famous in profane history; and is in high esteem with the Mahometans to this day; and especially his name is great and famous and his memory precious among all who have obtained like precious faith with him in every age and every nation: and thou shalt be a blessing; to all that knew him and conversed with him, they received spiritual light and knowledge by his instructions and all who read and heard of his faith and piety, should be encouraged by his example.”

Gen. XI. 3. — And I will bless them that bless thee, and curse him that curseth thee; and in thy seed shall all families of the earth be blessed.

“All men of all nations, and of all ages, that speak well of him, commend him for his faith and

holiness, and tread in his steps; these are blessed with faithful Abraham, Gal. iii. 7, 9. *And curse him that curseth thee*; here is a change of numbers, before the plural, here the singular, denoting, it may be, that many would bless him, and but few would curse him, and that every individual person that did curse him should be cursed; this regards future as well as present times, in every age and of every nation, that disapproves of, or rejects and reproaches Abram's God, his faith, his religion and his people. *And in the shall all the families of the earth be blessed*: That is, in his seed, as in Gen. xxii. 18, and which is interpreted of Christ, Act. iii. 25; Gal. iii. 8, 16; meaning not every individual of all the families and nations of the earth; but that as many as believed in Christ of all nations are blessed in Him; and whoever are blessed are blessed in him only, and that they are blessed for his sake with all spiritual blessings. Eph. i. 3, such as redemption, justification, remission of sins, sanctification, adoption and eternal life."

Gen. XII. 4. So Abram departed as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

Gen. XII. 5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

Gen. XII. 6. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

Gen. XII. 7. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there

build me an altar unto the Lord; who appeared unto him.

And the Lord appeared unto Abram; perhaps in human form, so it was the Son of God; for whenever there was any visible appearance of a devine Person, under the former dispensation, it seems to be always of the essential Word, that was to be incarnate; and who spake with an audible voice; *and said. Unto thy seed will I give this land*; the whole of it, inhabited by Canaanites and others; and it was for this end chiefly that Abram was called out of Chaldea into Canaan, to be shown the land, and have the grant of it for his posterity: *and there build he an altar unto the Lord, who appeared unto him*: by way of gratitude and thankfulness for his kind and gracious appearance, and for the gift of the land of Canaan to his offspring, for on this altar he no doubt sacrificed in a way of thanksgiving, and as Noah did when he came out of the ark."

Gen. XI. 8. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west and Haion the east: and there he builded an altar unto the Lord and called upon the name of the Lord.

Gen. XI. 9. And Abram journeyed, going on still toward the south.

Gen. XI. 10. And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

"The land of Canaan, which was a very fruitful country, abounding with all kind of provisions usually, but now there was a scarcity of all; which was for the sins of the inhabitants and for the trial of Abram's faith, who was brought out of his own country, where was bread enough and to spare, into

one in which there was a famine; and this might be a temptation to Abram to return from whence he came, and to despise the country that was given him: *and Abram went down into Egypt to sojourn there*; not to dwell there, only till the famine was over, and rightly is he said to go down to Egypt, since that lay lower than the land of Canaan; and his going only to sojourn, with an intention to return again to Canaan, which shows the strength of his faith in the promise. *For the famine was grievous in the land*; in the land of Canaan, and perhaps nowhere else; God ordering it so in his wise providence, that there should be plenty of food in one land, when there was scarcity in another; that countries may be helpful to one another."

Gen. XII. 11. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold, I now know that thou art a fair woman to look upon.

Gen. XII. 12. Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but they will save thee alive.

Gen. XII. 13. Say, I pray thee, thou art my sister; that it may be well with me for thy sake; and my soul shall live because of thee.

"Which though it was not putting a direct lie into her mouth, she being his sister in some sense, as appears from Gen. xx. 12, yet it was done to conceal truth, and deceive the Egyptians, and tended to endanger his wife's chastity, as well as showed great timorousness in him, and distrust of the divine care and protection of them, and upon the whole it must be criminal in him, and shows that the best of men are liable to sin, and the

strongest believer to fall, and. and that a saint may fail in the exercise of that grace for which he is most eminent, as Abram was for his faith, and yet fell into unbelief, and through that into other sins."

Gen. XI. 15. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

Gen. XII. 17. And the Lord plagued Pharaoh and his house with great plagues, because of Sarai Abram's wife.

"Perhaps with the same sort of plagues, he plagued Abimelech and his servants with on a like account, Gen. xx. 17, 18. The Jews say they were smitten with ulcers; not only Pharaoh was plagued but they of his house also, his courtiers and servants, who were accessory to the bringing of Saria into his house; all this was, *because of Saria Abram's wife; or upon the word of Sarai*, as it may be literally rendered."

Gen. XII. 18. And Pharaoh called Abram, and said, what is this that thou hast done unto me? Why didst thou not tell me she was thy wife?

Gen. XII. 19. Why saidst thou, She is my sister? so I might have taken her to me to wife; now therefore behold thy wife, take her and go thy way.

Gen. XIII. "This chapter gives an account of the return of Abram from Egypt to the land of Canaan, and to the same place in it he had been before, verses 1-4; and of a strife between the herdsmen of Abram and Lot, and the occasion of it, verses 5, 6, 7; which was composed by the prudent proposal of Abram, verser 8, 9; upon which they parted; Abram continued in Canaan, and Lot chose the plain of Jordan, and dwelt in Sodom, a place infamous for wicked-

ness, verses 10-13; after which the Lord renewed to Abram the grant of the land of Canaan, to him and his seed, verses 14-17; and then he removed to the plain of Mamre in Hebron, and there set up the worship of God."

Gen. XIII. 14. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward:

Gen. XIII. 15. For all the land which thou seest, to thee will I give it, and to thy seed forever.

"Not only so much of it as his eye could reach, but all of it, as far as it went, and which way soever he looked; and this he gave him to sojourn in now where he pleased, and for his posterity to dwell in hereafter; he gave him the title now, and to them the possession of it for future times; *and to thy seed forever*: the meaning is, that he gave it to his posterity, to be enjoyed by them until the Messiah came, when a new world would begin; and which Abram in person shall enjoy, with all his spiritual seed, after the resurrection, when that part of the earth will be renewed, as well as the rest; and when particularly Christ will make his appearance and residence, Matt. XXII. 32. This may be typical of the heavenly Canaan given to Abram and all his spiritual seed, and which shall be enjoyed by them forevermore."

Gen. XIII. 16 And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.

"An hyperbolical expression, denoting the great multitude of Abram's posterity, as they were in the days of Solomon, and as they will be in the latter day; especially as this may respect all the spiritual

seed of Abram, Jews and Gentiles, as they will be in the spiritual reign of Christ, Hos. i. 10, 11; so if a man can number the dust of the earth, then shall thy, seed be numbered. Numb. XXIII. 10."

Gen. XIII. 17 Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee.

Gen. XIII. 18. Then Abram removed his tent, and came, and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

Gen XIV. "This chapter gives an account of a war that was waged, and a battle fought, between four kings on one side, and five on the other, and of the occasion and issue of it; who were the first kings, and this the first battle the Scriptures speak of, verses 1-11. Lot and his goods being taken and carried off with those of Sodom, by the conqueror, Abram hearing of it armed his men and pursued after them, and overtook and overthrew them, and rescued lot and his goods with others and returned, verser 12-16; he was met by the king of Sodom, and Salem, who congratulated him on his victory, verser 17, 18, 19."

"Abram had the land of Canaan by promise, and now conquest of it over the invaders of it; Melchizidek, sensible of his right unto it, brings forth the best fruits of it, and tenders them to him. In this Melchizidek was a type of Christ, who comforts and refreshes his hungry and weary people with himself, the bread of life, and with the wine of his love, as well as his name and title agree with him, who is a righteous King, and Prince of Peace, Jer. XXIII. 5: Isa. ix. 6: *and he was the priest of the most high God*; a priest as well as a king; and in this he was a type of Christ in his kingly and priestly offices, who is both King and Priest, Zeck. vi. 13. Melchizidek was

a priest of the true and living God, who is above all gods, dwells in the highest heaven, and is the Most High over all the earth; by him he was called to this office, invested with it and ministered to him in it."

Gen. XV. 1. After these things the word of the Lord came unto Abram in a vision. saying, Fear not, Abram; I am thy shield, and thy exceeding great reward.

"*The word of the Lord came unto Abram in a vision*; Christ the essential Word appeared unto Abram in a human form, visible to him, and with an articulate voice spake unto him: *saying, fear not, Abram*; calling him by his name, to encourage him and dissipate his fears: *I am thy shield*; to protect him against all enemies, as Christ is the shield of his people against all their enemies, sin, Satan, and the world, which being held up by the hand of faith, called therefore the shield of faith, is a security against them: *and thy exceeding great reward*; he himself would be his reward, which is a great one, an exceeding great one, as Christ is to his people, in person, offices of grace, all being theirs, and he in all to them; all the blessings of grace and glory come along with him, and he being their portion here and hereafter, to all eternity; for since he is all things, all are theirs, all things appertaining to life and godliness, and eternal life itself."

CHAPTER V.

GOD'S COVENANT WITH ABRAM.

Gen. XV. 2. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus.

Gen. XV. 3. And Abram said, Behold, to me thou hast given no seed; and, lo, one born in my house is mine heir.

“He had bestowed many temporal blessings upon him, as well as spiritual ones; having given himself in covenant, and all things in it, but had not given him a child: *and one, lo, born in my house is mine heir*; meaning either Eliezer or his son, whom he had made his heir or intended to make him, since he had no child.”

Gen. XV. 4. And behold the word of the Lord came unto him, saying, this shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

“*This Eliezer shall not be thine heir, this servant of thine, shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir*; that is, the one that shall inherit all that thou has, that shall be begotten by thee.”

Gen. XV. 5. And he brought him forth abroad, and said, Look now toward the heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be.

“The multitude of his seed is before signified by the dust of the earth, which cannot be numbered, Gen. XIII. 16; and here by the stars of the sky, innumerable as they are to man. Now Abram here is bid to try what he could do: *and he said so shall thy*

seed be; as innumerable as the stars, as they were, even his natural seed shall be, Heb. XI. 12 and especially his spiritual seed, who have the same kind of faith he had, and as they will be in the last day particularly, Hos. I. 10, 11."

Gen. XV. 6. And he believed in the Lord; and he counted it to him for righteousness.

"And he believed in the Lord; the essential Word of the Lord, in Christ the Lord his righteousness; he believed in the promise of God, that he should have a seed, a very numerous one; he believed that the Messiah would spring from his seed; he believed in him as his Savior and Redeemer; he believed in him for righteousness, and he believed in his righteousness as justifying him before God; and he counted it to him for righteousness; not the act of his faith, but the object of it, not the promise he believed, but what was promised, and his faith received, even Christ and his righteousness; this was imputed to him without works, and while he was uncircumcised, for the proof of which the apostle uses this passage, Rom. iv. 3, 10, 22, 23, 24. Wherefore this is not to be understood of any act of his being esteemed and accounted a righteous one, and he pronounced and acknowledged a righteous person on account of it; for Abram was not justified before God by his own works, but by the righteousness of faith, as all that believe are, that is, by the righteousness of Christ revealed to faith, and received by it; what is imputed is without a man, and the imputation of it depends upon the will of another; such is the righteousness of Christ without works imputed by God the Father. This is the first time we read of believing, and as early do we hear of imputed righteousness."

Gen. XV. 7. And he said unto him, I am the Lord that brought you out of Ur of the Chaldees, to give thee this land to inherit it.

Gen. XV. 8. And he said, Lord God, whereby shall I know that I shall inherit it?

“Not as questioning or doubting whether he should or no; but this he ask for the further confirmation of his faith in the promise, and for the sake of his posterity, that they might more easily and strongly believe that they should inherit the land given and promised to them; nor is it culpable to ask a sign of God with such a view; good men have done it, as Gideon and Hezekiah, without being blamed for it; yea, Ahaz is blamed for not asking one.”

Gen. XV. 9. And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.

“This with what follows, is the sign by which Abram might know that he, that is his seed, should inherit the land of Canaan; for the whole of this is an emblem of the state and condition of his posterity, until they should inherit the land of Canaan; therefore he is ordered to take out of his herd and flock this and the following creatures, which were used in the sacrifice before the ceremonial law was given, as well as under it; and the distinction of creatures for sacrifice, though not for food, was known as early, as appears from Gen. VIII. 20. This difference is to be observed, the Levitical law required creatures of a year old only to be offered; whereas, these were three years old, because they are then grown and in their full strength and greatest perfection; it should be remarked that these creatures here

made mention of were not taken merely for sacrifice, nor is there any mention made of their being offered; though it is probable that they might be offered after they had answered the principal end, which was to be a sign, whereby Abram might know that his seed should inherit the land; but the intention of God was, that as by them Abram's seed might be taught what sort of creatures they were to offer for their sins, so chiefly to show that they themselves would fall a sacrifice to the rage and fury of their enemies, in a land not theirs, and be used as these creatures were; and the number three may denote the three centuries in which they would be afflicted, and in the fourth come out safe and whole like the undivided birds, the turtle dove and pigeon to which they were comparable."

Gen. XV .10. And he took unto him all these, and divided them in the midst, and laid each piece one against the other; but the birds divided he not.

"It is generally thought, there was such a distance between the pieces, that there might be a passage between; it being usual in making covenants for the covenantors to pass between the parts of a creature slain, signifying, that, should they break the covenant made, they deserved to be cut asunder as that creature was—see Jer. XXXIV. 18. So a burning lamp, or lamp of fire, an emblem of the Divine Being, is said (Gen. xv. 17.) to pass between those pieces; all this was an expression of the affliction of the posterity of Abram, of their being distressed in the land Egypt, cut as it were in twain there, and of their various dispersions in other countries; and yet, like the bones in Ezekiel's vision, were gathered together, and united again; and it may have respect to the division of the people of Israel into two kingdoms,

in the times of Rohoboam, and their after re-union, and especially in the latter day, Eze. xxxvii. 16, 22: *but the birds divided he not*; but laid them one against another, as he laid the pieces; so the birds used in the sacrifice under the law were not divided, Lev. i. 17; which may signify, that when the people of the Jews, in the latter day, are converted, and brought together in their own land, they will better answer the character of turtles and dove than they ever did, and will be no more divided and separated from each other."

Gen XV. 11. And when the fowls came down on the carcases, Abram drove them away.

"Birds of prey, as eagles, vultures, kites, crows, &c., are an emblem of the Egyptians and other enemies of Israel, who came down upon them to devour them; *Abram drove them away*; this may respect the effectual fervent prayer of Abraham, his prayer of faith for them, in answer to which they were delivered out of the hands of the Egyptians and other enemies, Abram saw would distress them."

Gen. XV. 12. And when the sun was going down a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.

"*And a deep sleep fell upon Abram*; through a more than ordinary influence of God upon him which bound up his senses, and cast him into a trance, when he had the following prophecy and vision, which more fully explained to him the emblem he had been conversant with; this was such a sleep as fell upon Adam, Gen. ii. 21: *and, lo, an horror of great darkness fell upon him*; such a darkness as was horrible and terrible to him, so it was represented to his mind in vision, which signified the great affliction after expressed by darkness, that should come

upon his children in Egypt and elsewhere.”

Gen. XV. 13. And he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.

“Whilst he was in a deep sleep, this is said to him in a vision of prophecy: *know of a surety*, or, *in knowing thou shalt or may know*; and be assured of it, being told of it by the Lord himself, who fore-knows all things that even come to pass; many of which he acquits his people of beforehand, nor would he hid from Abram his friend, what should befall his posterity: *that thy seed shall be a stranger in a land that is not theirs*; this prophecy could not take place at this time, since Abram had then no seed; but at the birth of Isaac, in whom his seed was called, who sojourned, or was a stranger in Gerar, a part of the land of Canaan, as Jacob also in the same land, Gen. xxvi. 3; xxxvii. 1; as well as he and his posterity, lived as strangers in the land of Ham, in Egypt, Psa. cv. 23; and neither of these countries were theirs; for though there was a grant of Canaan to Abram and his seed, it was not in possession; though a land of promise, it was a strange land, a land of their pilgrimage, and where all the patriarchs lived in it as such, Exod. vi. 4; Heb. xi. 9: *and shall serve them*; the inhabitants of the land not theirs, that is, the Canaanites and the Egyptians, especially the latter; these they served after the death of Joseph, by whom their lives were made bitter with hard bondage: *and they shall afflict them four hundred years*; this term of four hundred years is not to be joined either with the word *afflict* or *serve*; for their hard servitude and affliction, did not last long, but a few years at most; but with the

phrase, *a stranger in a land not theirs*, and the rest, is to be included in a parenthesis, thus, *and thy seed shall be a stranger in a land not theirs (and shall serve them, and they shall afflict them) four hundred years*; so long they shall be strangers and sojourners, as they were partly in the land of Canaan, and partly in the land of Egypt, neither of which was in their possession, within which space of time they would be in a state of subjection and servitude, and be greatly afflicted and oppressed, as they were, particularly by the Egyptians before their deliverance from them, Exod. i. 11-22; Gen. vi. 14. These four hundred years, as before observed, are to be reckoned from the birth of Isaac, to the Israelites, going out of Egypt, the round numbers is only given, as is very usual; and though the sojourn of the Israelites is said to be four hundred and thirty years, Exod. xii. 40; this takes in the sojourn of Abram in that land, who entered into it 25 years before the birth of Isaac, which added to four hundred and five the sum total is 430; for Abram was seventy-five years old when he left Aaran and went to Canaan, and Isaac was born when he was one hundred years old, Gen. vii, 4; xxi, 5."

Gen. XV. 14. And also that nation whom they shall serve will I judge; and afterward shall they come out with great substance.

"The Egyptians, to whom they were servants, and by whom they were severely used, the Lord threatens to enter into judgment with and take vengeance on, as he did, by his judgment upon them, by inflicting the ten plagues on them which made them willing to let Israel go: *and afterwards shall they come out with great substance*, as they did after the four hundred years were ended; with much gold, silver, jewels and raiment."

Gen. XV. 15. And thou shalt go to thy fathers in peace; thou shalt be burried in a good old age.

Gen. XV. 16. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full.

“The seed of Abram were in the land of canaan before their descent into Egypt; and it is here predicted and promised that they shall come thither again, as they did in the fourth generation of those who descended thither; for Moses and Aaron were the fourth from Levi, or Eliezer from Kohath, and Caleb from Judah; or rather this was the fourth age or century from the birth of Isaac, men living at that time about 400 years: *for the eniquity of the Amorites is not yet full*, and therefore would not be turned out of the land, and the seed of Abram could not till then inherit it.”

Gen. XV. 17. And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp, that passed between those pieces.

“The sun was going down when the deep sleep fell upon Abram, and now it was set: *and it was dark*, a dark night, a time of great affliction and distress to Abram’s posterity as it was after Joseph’s death: *behold a smoking furnace*, or the likeness of one; for all this was a vision to Abram and was an emblem of the great trouble and afflictions of the children of Israel in Egypt, called the iron furnace, Deut. iv. 20: *and a burning lamp that passed between those pieces*, or a lamp of fire; an emblem of the *Shechinah*, or majesty of God, who afterward appeared in a pillar of fire before the Israelites after their deliverance out of Egypt and through the wilderness, when their salvation went before them as lamp that burneth, of which this was a token; this burning lamp passed between

the pieces of the heifer, goat and ram, that Abram had divided in the midst, as was usually done when covenants were made, Jer. xxxiv. 18. Here God made a covenant with Abram, as appears from the following verse; and as a confirmation of it passed between the pieces in a lamp of fire, showing that he was and would be the light and salvation of this people, Abram's seed, and an avenger of their enemies; only God passed between the pieces, not Abram, this covenant being as others God makes with men, only on one side; God in covenanting with men, promises and gives something to them, but men give nothing to God, but man receives from God as was the case between God and Abram."

Gen. XV. 18. In the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

Gen. XVI. "This chapter gives an account of Abram marrying his maid, at the instance of his wife Sarai, verses 1, 2, 3, who upon conceiving, despised her mistress; of which complaint is made to Abram who leaving his maid to his wife, to deal with as she pleased, dealt hardly with her, and therefore she fled from her, verses 4, 5, 6, when she was met by an angel, who advised her to return and submit herself to her mistress, and told her, her seed would be multiplied, gave a name to the child she went with, and described his temper and disposition, verses 7, 12; and there we have the name of God that spoke to her, and of the place where the discourse passed between them, verses 13, 14; and the chapter concludes with the birth of Ishmael and the age of Abram at his birth, verses 15, 16."

Gen. XVII. 1. And when Abram was ninety years

old and nine, the Lord appeared unto Abram and said unto him, I am the Almighty God; walk before me and be thou perfect.

“Which was 13 years after the birth of Ishmael; so many years more it was before he was expressly told he should have a son by Sarai; or had the promise of Isaac, which was for the trial of his faith; his age is here observed, that the power of God, might be now manifested in fulfilling his promise, and giving him a son by Sarai: *the Lord appeared to Abram*; in a visible form, the Logos, the son of God; the same as if the Lord had not appeared to him since the birth of Ishmael until this time; and if so, it may be thought to be a correction of him for hearkening to his wife, and marrying Hager without asking counsel of God: *and said unto him, I am the Almighty God*; as the word of God is, as appears by his creation of all things, his sustentation of them, his government of the church, his redemption of it, and preservation of his people safe to glory, Rev. i. 8, this epithet is very apposite here, when the Lord was about to give out a promise of a son to Abram and Sarai, so much stricken in years. Some render it, *all sufficient*, as Jehovah is, sufficient in and of himself and for himself, and stands in no need of any other, or of anything from another, and has a sufficiency for others, both in a way of providence and grace: *walk before me*; not as though Abram had not so walked, or had discontinued to walk before God, but that he would continue to walk by faith in a dependence on him for every thing he wanted, both with respect to things temporal and spiritual; and to walk in all his commandments and ordinances. that he had given or should give him; and all this as in his presence, and under his watchful eye, that sees and observes all things, and before whom all things are naked and open, as

all are to the essential Word of God, Heb. iv. 12, 13: *and be thou perfect*; upright and sincere in acts of faith and in duties of religion and go on to perfection; which, though a sinless one is not attainable in this life, is desirable, and is to be had in Christ, though not in ourselves; here it chiefly denotes an holy and unblamable life and conversation, which though not free from sin, yet without notorious ones, which bring dishonor to God, and disgrace upon a man's character and profession, Gen. vi. 6, 9."

Gen. XVII. 4. And I will make my covenant between me and thee, and will multiply thee exceedingly.

"*And I will make my covenant between me and thee*; the c o v e n a n t o f c i r c u m c i s i o n, so called from the token of it, which God is said to make or give, Acts vii. 8: *and will multiply thee exceedingly*; as he had before promised several times, and now renews it, lest he should think that Ishmael was the promised seed; for though Hagar's seed is promised to be multiplied, yet here Abram's seed by Sarai is intended, which should be exceedingly, or in great abundance multiplied; and especially as this may include both his natural seed by her, and his spiritual seed among all nations, who are of the same faith with him. Gen. xii. 2; xiii. 16; xv. 5."

Gen. XVII. 3-4. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

"*As for me behold my covenant is with thee*; who was gracious to make it, and faithful to keep it, and immutable in it, though Abram was but a man, and sinful: *and thou shalt be a father of many*

nations: as he was of many Arabian nations, and of the Turks in the line of Ishmael; and of the Midianites, and others, in the line of the sons by Keturah and of the Israelites in the line of Isaac, as well as of the Edomites in the line of Esau; and in a spiritual sense, the father of all that believe, in all the nations of the world. Rom. iv. 11, 12, 16, 17, 18."

Gen. XVII. 5. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee.

"Which signifies *an high father*, which name he bore for many years before he was the father of any one: *but thy name shall be Abraham*, the father of a numerous offspring: *for a father of many nations have I made thee*; not that he was so already in fact, but in the purpose of God, Rom. iv. 17. Abraham had not only been the father of many nations, in a literal sense, as before observed, but in a mystical sense of the whole world; that is of all that believe, whether Jews or Gentiles."

Gen. XVI. 6. And I will make the exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

"In children, for he had not only a son by Sarai, from whom sprung a numerous offspring, but he had six sons by Keturah, who became the head of large nations: *and I will make nations out of thee*; as the nations of Israel and Judah, of the Midianites and Edomites, of the Arabs, Saracens and Turks: *and kings shall come out of thee*; as the twelve princes of Ishmael, the kings of Edom and Midian; of the Arabs Saracens, and Turks, and of Israel and Judah and especially the king Messiah, to which may be added, all Christian kings and princes of the same faith with him."

Gen XVII. 7-14. [These verses give the covenant of circumcision.]

Gen. XVII. 15. God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

“After he had changed his name and given him the covenant of circumcision: *as for Sarai thy wife, thou shalt not call her name Sarai, but Sarah her name shall be*; her former name Sarai signifies *my princess*, or rather *princesses*, being to him in the room of many, and better than ten thousand; yet only a princess to him, and in his family, being sole mistress there, but since Sarah signifies princess absolutely, because she was princess over all princess and people that should come of her, as well as the mother and princess of all female believers, who are called her daughters. 1 Pet. III. 6.”

Gen. XVII. 16. And I will bless her, and give thee a son also of her; yea I will bless her and she shall be a mother of nations; kings and people shall be of her.

“With fruitfulness, who before was barren, and in her soul with spiritual blessing, and in both with the blessing of eternal life: *and give thee a son also of her*; as he had given him one by Hagar; God had before promised Abraham a son that should be his heir, but he had not until now told him that he should be born of Sarah, his wife: *yea I will bless her*; which is repeated for the confirmation of it, and for the strengthening of Abraham’s faith in it: *and she shall be a mother of nations*; of the twelve tribes, of Israel and Judah: *kings and people shall be of her*; as David, Solomon and others, especially the King Messiah.”

Gen. XVII. 17. Then Abraham fell on his face, and laughed, and said in his heart, shall a child be born

unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

“In reverence of the divine Being; amazed at what he told him: *and laughed*; not through distrust or doubt of the promise, as Sarah did, for he staggered not at that through unbelief, but for joy at such good news: *and he rejoiced*; with the joy of faith; it may be our Lord refers to this in John VIII. 56; he saw Christ in the promise of Isaac, and rejoiced that he should spring from his seed: *and he wondered*; was amazed at the power of God, that must be exerted in the fulfilment of it: *and said in his heart*; within himself, without expressing anything as to be heard and understood by any creature; but the omniscient God knew what he said, and the language of it, whether of belief or not: *shall a child be born unto him that is one hundred years old?* not that he was now one hundred years old; he was ninety-nine, and going into his hundredth year; but then he would be one hundred years old when this child was born unto him, Gen. XXI. 5. It had been no unusual thing for a child to be born to a man when a hundred years old, but it was so in Abraham's day; though indeed after this we read that Abraham himself had six sons by Keturah; his natural strength was afresh invigorated, and his youth was revived, and besides Abraham said this, not so much with respect to himself as with respect to Sarah, and shall *Sarah that is ninety years old bear?* Some think Abraham said this as somewhat doubting, until he was more strongly assured by the Lord, but meeting with no reproof for what he said and did, as Sarah did.”

Gen. XVII. 18. And Abraham said unto God, O that Ishmael might live before thee.

“Being told that he should have a son by Sarah,

that should be his heir, he is concerned for Ishmael, what would become of him, who being grown up, had doubtless a large share in his affections. and it is highly probable he began to think he was the promised seed, since he had lived to such an age, and had no other son, and Sarah was passed bearing children, but now perceiving it would be otherwise, he puts up a petition for Ishmael, whom he did not neglect upon the promise of another; and to show his love to him and regard for his welfare: *O that Ishmael might live before thee*; he prays that his life might be preserved and that it might be spent in the fear, worship and service of God; that he might live a holy, spiritual life here, acceptable and well pleasing to God, and possess eternal life hereafter; we must take this prayer in as large sense as we can suppose the heart of a father to be drawn forth in it, for the good of his child, though it may greatly respect his sharing with the promised blessing and particularly as regards the propagation of his offspring, or his posterity at least; this was what the Lord took notice of, and answered him in."

Gen. XVII. 19. And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

"This is repeated for the confirmation of it, and thus expressed to remove all doubt about it, if any there were, that hung upon Abraham's mind; as well as to let him know that the promise of a son by Sarah was not to be suspended by his prayer for Ishmael, for whom he might have a greater flow of natural affection than for his unborn son, in whom his seed should be called: *and thou shalt call his name Isaac*; which signifies laughter, and which was

given from the laughter of Abraham at the promise of him; and not from the laughter of Sarah, which was not as yet. *And I will establish my covenant with him for an everlasting covenant and with his seed after him*; the covenant of circumcision just made with Abraham, the promise of the land of Canaan to his prosperity, and of the Messiah that should spring from him, until whose coming the covenant would continue and therefore called everlasting."

Gen. XVII. 20. And as for Ishmael, I have heard thee; Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princess shall he beget, and I will make him a great nation.

Gen. XVII. 21. But my covenant will I establish with Isaac, which Sarah shall bear unto thee, at this set time in the next year.

"The circumcision; though Ishmael was circumcised, and his prosperity practiced that rite, yet it was not enjoined upon them of God; nor was it to them, or served the same purpose as to the Israelites; and particularly the promise of the land of Canaan, made in the covenant, belonged only to the posterity of Isaac and of those only in the line of Jacob, and especially of the Messiah springing from him, which circumcision had respect unto: *which Sarah shall bear unto thee, at this set time in the next year*; that is, at the end of the nine months."

Gen. XIX. "Another appearance of God to Abraham is here recorded. Three persons are seen by him in an human form, whom he kindly invited to stop with him, and generously entertains them, verses 1-3; they inquire concerning Sarah, his wife, and one of them renews the promise of her bearing a son to him, which occasioned laughter in her, for which she

was reproved verses, 9-15. Upon their departure the Lord thought fit, for reasons given, to make known to Abraham his intention to destroy Sodom and Gomorah, &c."

Gen. XXI. "This chapter relates the removal of Abraham to Gerar, verse 1. The king of Gerar's taking Sarah, whom Abraham called his sister, verse 2; who is rebuked of God in a dream, verse 3, for which he makes an apology that is admitted, and he is ordered to restore Abraham his wife, verses 4-7; and accordingly early in the morning he called his servants and acquainted them with what had happened, and sent them for Abraham, and expressed his resentment at his usage of him, verse 9; which Abraham defended as well as he could, verses 10-13; the issue of all was, great kindness was shown to Abraham, and his wife restored to him with a reproof from the king, verses, 14, 15, 16; upon which Abraham prayed for the healing of Abimeleck and his family, in which he was heard and answered, verses 17, 18."

Gen. XXI. "This chapter gives an account of the conception, birth, circumcision and weaning of Isaac, verses 1-8; of the mocking of Ishmael, and of the casting out of him and his mother from Abraham's house, at the request of Sarah, which, though grievous to Abraham, he complied with, at the direction of God, verses 9-13; of the provision Abraham made for their departure, and the supply they met with in the wilderness from God, and where Ishmael was brought up and married, verses 14-21; and of a covenant between Abraham and Abimelech, king of Gerar, verses 22-32; and of Abraham's planting a grove and calling on the name of the Lord, verse 33; and the chapter ends with this observation, that Abraham sojourned in the land of the Philistines many years."

Gen. XXII. 1. And it come to pass after these things, that God did tempt Abraham, and said unto him, Abraham, and he said, Behold here I am.

“Recorded in the preceding chapter, the following affairs, after many promises of a son had been given him and those fulfilled; and after many blessings had been bestowed upon him; and when he seemed to be well settled in the land of the Philistines, having entered in to an alliance with the king of the country; his family in peace, and his son Isaac, the son of the promise grown up and a hopeful youth; the first appearance of which seemed to threaten the destruction of all his comforts, hopes, and expectations; and it was so, *that God did tempt Abraham*; not to sin, as Satan does, for God tempts no man, nor can he be tempted in this sense; and had Abraham slain his son, it would have been no sin in him, it being ordered of God, who is the Lord of life, and the sovereign disposer of it; but he tempted, that is tried him, to prove him, and to show his faith in him, his fear of him, his love to him, and cheerful obedience to his commands not in order to know these himself, for he was not ignorant of that, but to make them known to others, and that Abraham’s faith might be strengthened yet more and more, as in the issue, it was. The Jewish writers say Abraham was tempted ten times, and this was the tenth and last temptation: *and said unto him, Abraham*; calling his name, the name he had given him, to signify that he should be the father of many nations; and yet was going to require him to slay his only son, and offer him a sacrifice to him: *and he said, Behold, here I am*, signifying that he heard his voice, and was ready to obey his commands, be they what they would.”

Gen. XXII. 2. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

“Directly, immediately; not thine ox, nor thy ram, nor thy lamb, nor thy servant; but thy son: *thine only son*; for though Ishmael was his son, he was a son by his maid, his concubine, and not by his wife; Isaac was his only legitimate son, his only son by his lawful wife Sarah; the only son of the promise, his only son, in whom his seed was to be called: *whom thou lovest*; on whom his affections were set; being a lovely youth, a dutiful son, and the child of promise; on whom all his hope and expectation of a numerous off-spring promised him was built and in whose line the Messiah was to spring from; even Isaac which stands last in original text; so that, if what had been said was not sufficient to describe him, he is expressly named and the description is gradually given, and the name of his son reserved to the last, that he might be by degrees prepared to receive the shocking order; every word is emphatical, and striking, and enough to pierce any heart, and especially when told what was to be done to him: *and get thee into the land of Moriah, and offer him there for a burnt offering*; this was dreadful work to be called upon to do, and must have been exceedingly trying to do as a man, and much more as a parent, and much more as a professor of the true religion, to commit such an action; for by this order he was to cut the throat of his son, then rip him up, and cut up his quarters, and then lay every piece upon the wood, and then burn all to ashes; and this he was to do as a religious act, with deliberation, seriousness and devotion: *upon one of the mountains which I will tell thee of*; for there were several of

them all joining to or near each other, which afterwards went by different names, as Mount Zion, the hill Acra, Mount Calvary, and Mount Moriah, supposed to be the mount intended. Isaac may well be thought in the whole of this to be a type of the Messiah, the true and proper Son of God, his only begotten Son, the dear Son of his love, in whom all the promises are yea and amen; whom God out of his love to men gave to be an offering, and a sacrifice for their sins, and who suffered, near Jerusalem, on Mount Calvary, which very probably was part of Mount Moriah."

Gen. XXII. 3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and his son Isaac, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

"It seems to have been in a dream or a vision of the night that the above orders were given; and as soon as the morning came, he rose, and prepared for the journey, and to execute the orders he had received, without hesitation or delay: *and saddled his ass*; for his journey, not to carry the wood and provision on, which probably were carried by his servants; but to ride upon; *and took two of his young men with him*, two of his servants of whom he had many; *and Isaac, his son*; who was the principal person to be taken, since he was to be the sacrifice. Whether Abram acquainted Sarah with the affair, and she consented to it, cannot be said, with certainty; it is plain Isaac knew not what his father's design was; and though Sarah and the whole family might know by the preparation made, he was going to offer a sacrifice, yet they knew not where; nor what it was to be: *and clave the wood for the burnt offering*; not knowing whether he should

find wood sufficient on the mountain where he was to go; and that he might not be unprovided when he got there, takes this method, which shows his intention to obey the divine command: *and rose up and went unto the place which God had told him."*

Gen. XXII. 4. Then on the third day Abram lifted up his eyes, and saw the place afar off.

Gen. XXII. 5. And Abram said unto his young men, abide you here with the ass; and I and the lad will go yonder and worship, and come again to you.

"At the place from whence he had his first sight of Mount Moriah; he chose not to take his two servants with him, lest when they saw him binding his son, and going about to sacrifice him, they should lay hold upon him, and restrain him from doing it; and to prevent this he takes this precaution, which shows how fully intent he was to obey the divine precept: *and I and the lad will go yonder and worship*; pointing to the place where the signal was, but whether they saw it or no, is not certain; Isaac is here called a lad: *and come again unto you*; both he and Isaac; this he said under a spirit of prophecy, as Jarchi thinks, or in the faith of Isaac's resurrection from the dead, Heb. XI. 19."

Gen. XXII. 6. And Abraham took the wood of the burnt offering, and laid it upon Isaac, his son; and he took the fire in his hand, and a knife; and they went both of them together.

"*And he took the wood of the burnt offering and laid it upon Isaac, his son*; who was a grown man and able to carry it; in thus also he was a type of Christ, on whom the wood of his cross was laid, and which he bore when he went to be crucified, Jno. XIX. 17; and this wood may be a figure of our sins laid upon him, by his Father, and which he bore in his

body on the tree; and which were like wood to fire, fuel for the wrath of God, which came down upon him for them; *and he took the fire in his hand, and a knife*; a vessel in one hand, in which fire was, to kindle the wood with, and a knife in the other hand, to slay the sacrifice with; to carry these for such purpose must be very trying. This is the first time we read in the Scriptures of fire for use, or of a knife. *And they went both of them together*, from the place where they left the young men, to the place where the sacrifice was to be offered."

Gen. XXII. 7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and wood; but where is the lamb for the burnt offering?

"As they walked together he said, *My father*; a cutting word to Abraham, who knew what he was going to do with him; so contrary to the relation and affection of a parent; *and he said, Here am I, my son*; what hast thou to say to me; owning the relationship he stood in unto him, a sense of which he had not put off, and curbs his affections, which must be inwardly moving toward him, and showed his great strength of faith to grapple with such a trying exercise; *and he said, Behold the fire and the wood*; the fire in his father's hand; and the wood upon his own shoulders: *but where is the lamb for a burnt offering?* He perceived by the preparation made, by the fire and the wood, that it was to be a burnt offering which they were going to offer; but the creature provided for the sacrifice, he put in question, by which it appears that he was ignorant of the true design of this journey, and little thought he was to be the sacrifice; it appears from what he said he had been used to sacrifices, had been trained up in them;

and knew the nature of them, and what was requisite unto them."

Gen. XXII. 8. And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

"In which answer Abraham may have respect to the Messiah, the Lamb of God, whom he had provided in council and covenant before the world was; and who in promise and type and figure, was slain from the foundation of the world; and who in due time God would send into the world and make him an offering for sin, and accept him in the room and stead of his people; and this was a provision that could only be made by the Lord, and was the product of his infinite wisdom, and the fruit of His grace, favor and good will, and of which Abraham had a clear sight and strong persuasion, John XIII. 56; though as the words may be considered as a more direct answer to Isaac's question, which related to the sacrifice now about to be offered, they may be regarded as a prophecy of Abraham's, and of his faith in it, that God would, as in fact he did, provide a lamb, in the room of that he was called to offer; or may mean Isaac himself, whom he was bid to take and offer and so was a lamb of God's providing; though he did not directly say so, but put him off with such an answer, suggesting it was best to leave it with God, who as he had called them to such service, would supply them with a proper sacrifice; and in speaking in this manner he might give room for Isaac to suspect what was intended, and so by degrees bring him to the knowledge of it: *so they went both of them together*, proceeded on their journey until they came to the place they were directed to go."

Gen. XXII. 9. And they came to the place which

God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

“It was a new altar; perhaps there never was an altar there before: *and laid the wood in order*; for the sacrifice to be put upon it: *and bound Isaac his son*; with his hand and feet behind him, as was the usual manner to bind sacrifices when offered; especially this was so ordered, that Isaac might be a type of the Messiah, who was bound by the Jews, John XVIII.12; Matt. XXVII. 2, as was bound and fastened to the cross: *and laid him on the altar upon the wood.*”

Gen. XXII. 10. And Abraham stretched forth his hand, and took the knife to slay his son.

“All things being ready for execution, nothing remained but to cut the throat of the sacrifice; and in order to do that, the instrument for it laying by him, he put forth his hand; it is enough to make one tremble to think of it: *and took the knife to slay his son*; with full intention to do it, which was carrying his obedience to the divine will to the last extremity, and shows he was sincere in it, and really designed to complete it and this was taken by the Lord as if it was actually done. He had the knife in his hand, and just ready to give the fatal thrust, but in the nick of time God appeared and prevented, it, as follows.”

Gen. XXII. 11. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, here am I.

“The uncreated angel, the Son of God, who perhaps appeared in human form, and spoke with an articulate voice, as he frequently did; for that this was a Divine Person is clear from his swearing by himself, and renewing the promise unto Abraham, verses

16, 17, 18: *and said Abraham, Abraham*; the repeating his name denotes haste to prevent the slaughter of his son, which he was upon the point of doing; and in which Abraham was not dilatory, but ready to make quick dispatch, and therefore with great earnestness and vehemence the angel calls him by name, and doubles it, to raise his quick and immediate attention, which he did: *and he said, Here am I*; ready to hearken to what shall be said, and to obey what should be ordered."

Gen. XXII. 12. And he said, Lay not thy hand upon the lad, neither do thou anything to him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

"*Lay not thine hand upon the lad*; which he was just going to stretch out, with his knife in it, to slay him; though the Lord had bid him to take his son, and offer him for a burnt offering; to try his faith, fear, love and obedience, yet he meant not that he should actually slay him, but would prevent it when it came to the crisis; for he approves not of, nor delights in, human sacrifices; that this might not be drawn into an example, it was prevented; though the Gentiles, under the influence of Satan, in imitation of this, have practiced it: *neither do thou anything unto him*; by lacerating or wounding him in any way: *for now I know that thou fearest God*; with truly childlike fear, with such reverence of him that was fervent love, and strong affection joined with it; with a fear that includes the whole of internal religious worship, awe of the Divine Being, submission to his will, faith in him and love to him, obedience springing from thence. And this is said, not as though he was ignorant before how things would end for he knew from all eternity, what Abraham would

be and what he would do, having determined to bestow that grace upon him and work it in him, which would influence and enable him to act the part he did; he knew full well beforehand what would be the consequence of such a trial of him; but this is said after the manner of men, who only know things after they come to pass; or this may be understood of a knowledge of approbation, that the Lord now knew, and approved of the faith, fear, love and obedience of Abraham, which was so conspicuous in this affair—see Psal. 1. 6. *I have made known*; that is, to others; God by trying Abraham's faith, made it manifest to others, to all the world, to all that should hear or read this account of things, that he was a man that feared God, loved him, believed in him, and obeyed him, of which this instance is a full and convincing proof: *seeing thou hast not withheld thy son, thine only son from me*; but as soon as he had the order to offer him up, prepared for it, took a three day's journey, and all things along with him for the sacrifice; when he came to the place, built an altar, laid the wood in order, bound his son, and laid him on it, took the knife, and was going to cut the throat of his son; the Lord looked down upon the act as really done; it is a plain case that he did not, and would not have withheld his son, but would have freely offered him a sacrifice unto God at his command; and that he loved the Lord more than he hid his son, and had a greater regard to the commandment of God than to the life of his son, and preferred the one to the other. And thus God spared not his own Son, but delivered him up for us all, Rom. VIII. 32."

Gen. XXII. 13. And Abraham lifted up his eyes, and looked, and; behold, behind him a ram caught in a

thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

“And Abraham lifted up his eyes They were before fixed upon his son lying upon the altar, and intent upon that part he was going to thrust his knife into; but hearing a voice above him, he lifted up his eyes thitherward: *and looked, and, behold, behind him a ram caught in a thicket by his horns;* the ram making a noise in the bushes behind him he turned himself and looked and saw it. From whence this ram came is not known. It was God’s gift to Abraham; there is no absurdity or improbability to suppose it was immediately created by the power of God, and in an extraordinary manner provided; and was a type of our Lord Jesus, who was foreordained of God before the foundation of the world, and came into the world, in an uncommon way, being born of a virgin, and that in the fulness of time and seasonably, and in due time died for the sins of men. The ram had its name from strength, in the Hebrew language, and was emblem of a great personage, Dan. viii. 3; and may denote the strength and dignity of Christ as a Divine Person; being caught in the thicket, may be an emblem of the decrees of God in which he was appointed to be the Savior; the covenant in which he voluntarily involved himself, and by which he was held; or the sins of his people, which were laid upon him by imputation, were wreathed about him, and justice finding him implicated with them, required satisfaction and had it; or the hands of wicked man, comparable to thorns, by whom he was taken, or the sorrows of death and hell that encompassed him, and the curses of the righteous law which laid upon him; and perhaps he never more resembled the ram caught in a

thicket, than when a platted crown of thorns was put upon his head, and he wore it. *And Abraham went and took the ram; and offered him up for a burnt offering, in the stead of his son;* in which he was a type of Christ, who was made an offering for sin, and a sacrifice to God of a sweet-smelling savor; and it being a burnt offering, denotes the sufferings of Christ and the severity of them; which were in the room and stead of his people. of God's Isaac, of the spiritual seed of Abraham, the children of the promise, all his beloved ones; who are therefore let go, justice being satisfied with what Christ has done, and suffered, it being all one as if they had suffered themselves; as here in the type, the ram having its throat cut, its blood shed, its skin flayed, and the whole burnt to ashes, were as if Isaac himself had been thus dealt with."

Gen. XXII. 14. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

"*And Abraham called the name of that place Jehovah-jireh;* which may be rendered, *either the Lord hath seen, or has provided;* the future being put for the past, and so it is called, in the answer to what Abraham had said, verse 8: *God will provide,* and as a memorial of it, gives the place this name: or *he will see or provide;* as he has for me, so he will for all those that trust in him; as he has provided a ram in the room of Isaac, so he has provided, and will send his only son, in the fulness of time, to be a sacrifice for the sins of his people: *as it is said to this day, In the mount of the Lord it shall be seen;* from this time to the times of Moses, and so on in after ages even until now, it has been used as a proverbial saying, that as God appeared to Abraham and for his son in

the mount, just as he was going to sacrifice him, and delivered him, so the Lord will appear for his people in all ages, in a time of difficulty and distress, and when at the utmost extremity, who call upon him. This may also refer to the presence of God in this mount, when the temple should be built on it, 2 Chron. III. 1, and to the appearance of Christ in it, who was often seen here, in his state of humiliation."

Gen. XXII. 15. And the angel of the Lord called unto Abraham out of heaven the second time.

"The angel having restrained him from slaying his son, and having provided another sacrifice, which he offered, calls to him again; having something more to say to him, which was to renew the covenant he had made with him, and confirm it by an oath."

CHAPTER VI.

RENEWAL OF THE COVENANT.

Gen. XXII. 16. And said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thy only son.

"A great oath, and abides for ever; for because he could swear by no greater, he swore by himself his own nature, perfections, and life, Heb. VI. 13 hence it appears, that the angel that called unto Abraham was a divine person, the true Jehovah: *for because thou hast done this thing, and hast not withheld thy son, thine only son*; that is, from the Lord, as in verse 12, and it is here repeated as being a most

marvelous thing, a wonderful instance of faith in God and fear of him and of love and obedience to him; for with respect to the will of Abraham, as far as he was suffered to go, it was as much done as it is possible for him to do, and was looked upon as if actually done; yet this is not observed as meritorious of what follows; the promise of which had been made before, but is now repeated to show what notice God took of and how well pleased he was with what had been done; and therefore renews the promise, which of his own grace and good-will he had made, for the strengthening of Abraham's faith, and to encourage others to obey the Lord in whatever he commands them."

Gen. XXII. 17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sands which are upon the sea shore; and thy seed shall possess the gate of his enemies.

"With temporal and spiritual blessings; with the spirit of all his graces; with Christ and redemption, justification and salvation by him, and with eternal life, as the gift of God, through him: *and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore*; both his natural seed, descending from him in the line of Isaac, and his spiritual seed, both among Jews and Gentiles, that tread in his steps, Gen. XIII. 15, 16; xv. 5: *and thy seed shall possess the gate of his enemies*; (*gate for gates*); where courts of judicature were held and which are the security of cities, and put for them and which also include the whole country around about, so this phrase is expressive of an entire jurisdiction and dominion over them; and was literally fulfilled in the times of Joshua, David and Solomon,

and spiritually in Christ, Abraham's principal seed, when he destroyed Satan and his principalities and powers; overcame the world; made an end of sin and abolished death; and delivered his people out of the hands of all their enemies; and in all Abraham's spiritual seed, who are made more than conquerors over them, through Christ who has loved them."

Gen. XXIII. 18. And in thy seeds shall all the nations of the earth be blessed; because thou hast obeyed my voice.

"That is, in his own and principal seed, the Messiah, that should spring from him, Gal. III. 16, in whom all the elect of God, of all nations under the heavens, are blessed with all spiritual blessings, with peace, pardon, righteousness and eternal life, grace here, and glory hereafter: *shall bless themselves in him; or, account themselves blessed; apply to him for blessings, claim their interest in them and glory in them and make their boast of them: because thou hast obeyed my voice;* in taking his son and offering him up unto him, as much as he was permitted to do; and thus honoring God by his obedience to him, he of his grace and goodness honors him with the promise of being father of multitudes, both in the literal and spiritual sense, and with being the ancestor of the Messiah, in whom all the blessings of grace and goodness meet."

CHAPTER VII.

HISTORY OF ISAAC.

Gen. XXV. 21. And Isaac intreated the Lord for his wife, because she was barren, and the Lord was intreated of him, and Rebeckah his wife conceived.

Gen. XXV. 22. And the children struggled together within her; and she said, if it be so, why am I thus? And she went to enquire of the Lord.

Gen. XXV. 23. And the Lord said unto her, two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one shall be stronger than the other people, and the elder shall serve the younger.

“Two nations are in thy womb; or two persons from whom two nations will spring, the Edomites and Israelites, the one from Esau, the other from Jacob: and two manner of people shall be separated from thy bowels; different in their bodies, complexion, manner of life, religion, as well as place of abode: and the one people shall be stronger than the other people; the Edomites, the posterity of Esau, were a very potent people, and had a succession of dukes and kings, before the Israelites, the posterity of Jacob, made any figure in the world, and whilst they were slaves in Egypt, Gen. xxxvi., though in after times the Israelites became the strongest: and the elder, or greater, shall serve the younger, or lesser; the offspring of Esau the eldest should become tributary to the posterity of Jacob, the younger; which was verified in the times of David, when the Edomites were subdued by him, 2 Sam. viii. 14, and still more in the times of Hyrcanus, when the Edomites or Idumeans became one people with the Jews, and embraced their religion,

rather than be dispossessed of their country; and will have a further accomplishment in the latter day, when the prophecies in Obad. verses 18-21, shall be fulfilled. Of the use which the Apostlè Paul makes see Rom. ix. 11, 12. The difference between these children is very distinctly marked: *the first was red all over like an hairy garment; and they called his name Esau;* verse 25. "His body, or rather the hair on it, was covered with red; which was a sign, as Jarchi observes, that he would be a shedder of blood, fierce and cruel, as were he and his posterity: *all over like an hairy garment;* his body all over full of hair, was a sign of the roughness of his disposition, as well as of the strength of his body: *and they called his name Esau;* his parents, and those present at his birth; for he had his name not from the color of his hair or body; for the word does not signify *red*, but comes from a word which signifies *to make*, he being a *maker*; that made his way out before his brother, or an active man, as afterwards, or because of his hair was *made* or born more like a man than a child."

Gen. XXV. 26. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob.

"*And his hand took hold on Esau's heel;* this was not casual, but was ordered in providence, and a meaning and mystery in it: *and his was called Jacob;* because he took his brother by the heel, which his name has the signification of."

Gen. XXIII. 27. And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

Gen. XXV. 28. And Isaac loved Esau because he did eat of his venison; but Rebeckah loved Jacob. The selling of his birthright, by Esau to Jacob, is

told in the 29, 30, 31, 32, 33, 34 verses, following.

Gen.X XVI. “This chapter treats of Isaac’s removal to Gerar, occasioned by a famine, verse 1; of the Lord’s appearance to him there, advising him to sojourn in that place, and not to go down to Egypt, renewing the covenant he had made with Abraham, concerning giving that country to him and his seed, verses 2-6; of what happened unto him at Gerar on account of his wife, verses 7-11; of Isaac’s great prosperity and success, which drew the envy of the Philistine upon his, verses 12-15; of his departure from hence to the vally of Gerar, of the cause of his removal to Beer sheba, 16-23; of the Lord’s appearance to him there, renewing the above promises to him, where he built an altar, pitched his tent, and his servants dug a well, verses 24, 25; of Abimelech’s coming to him and making a covenant with him, 26 31; which place had its name from the oath then made, and the well there dug, 32, 33; and lastly, of the marriage of Esau, which was a great grief to Isaac and Rebekah, 34, 35.”

Gen.XXVII. “In this chapter we are told, that Isaac, being old and dimsighted, sent for Esau to get him venison, that he might eat of it, and bless him before he died, verses 1-4; that Rebekah hearing of this, formed a schme for Jacob to get the blessing before him, which she communicated to Jacob, to which he at first objected, but afterwards complied, verses 5-17; and also how that he succeeded in the attempt and got the blessing fram his brother, verses 18-29; and this was confirmed to him by his father, even when his mistake was discovered, upon Esau coming, 30-33; which occasioned a most bitter cry in Esau, a severe reflection on his brother, and an earnest expostulation with his father for a blessing, which he obtained, 34-40; the consequences of this were

hatred in Esau to Jacob, and an intention to kill him, which Rebekah hearing of, advised Jacob to flee to his brother Laban, verses 41-45; and to facilitate this, complains to Isaac, of Esau's wives, and suggests, that should Jacob marry among the same people, it would add to the distress of their lives; and therefore hints it to him, that it was necessary and proper he should go to her family for a wife, verse 46, whither Isaac sent him as the following chapter shows."

CHAPTER VIII.

HISTORY OF JACOB.

Gen. XXVIII. 1. And Isaac called Jacob and blessed him and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

Gen. XXVIII. 2. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

Gen. XXVIII. 3. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people.

Gen. XXVIII. 4. And give the blessing of Abraham to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

Gen. XXIII. 10. And Jacob went out from Beer-sheba and went towards Haran.

Gen. XXVIII. 11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows and lay down in that place to sleep.

“Having travelled forty-eight miles that day: *he took of the stones of that place a stone for a pillow and lay down in that place and slept*; the earth was his bed and a stone his pillow.”

Gen. XXVIII. 12. And he dreamed, and, behold, a ladder set up on earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

“As he slept, and dreamed, not a common dream, but under divine direction, and influence: *and behold a ladder set up on earth, and the top of it reached to heaven*; denoting either the providence of God, and the various steps of it bringing about his own glory and the good of his people; which is steady, firm and sure and reaches to all things here on earth; and in an especial manner is concerned about the people of God, their protection and safety; and is directed and governed according to the will, counsels, and purposes of God in heaven; a view of which must be very encouraging to Jacob in his present circumstances; or, else the incarnation and meditation of Christ, who in human nature was to be in the fulness of times on earth there to live a while, obey, suffer, and die, and so was the ladder set on earth: and his divine nature was the top of it, which reaches heaven: here he was in that nature before his incarnation, and from hence he came; and indeed here he was in that when on earth; and as man, he ascended on high; when he had done

his work, and is now higher than the heavens; he may be fitly represented hereby as the mediator, who has reconciled things in heaven, and things on earth, and has as it were joined and united heaven and earth together; and the various rounds in this ladder, so-considered, are Christ's enterposition as a surety from eternity; his incarnation in time; his being under the law, and his obedience to it; his sufferings, the shedding of his blood and the death of the cross; his resurrection from the dead, ascension to heaven, session at the right hand of God, and intercession there. Moreover, this may point out to us Christ as the way to his Father, of access unto him, and acceptance with him, by which he communicates the blessings of his grace to men, and by which they ascend to God with their prayers and praises to him; also as being the way to heaven and eternal happiness; the various steps to which are election in him, redemption by him, regeneration by his Spirit and grace, the several graces of his Spirit, faith, hope and love, justification by his righteousness, pardon by his blood, adoption through him, and the resurrection of the dead: *and behold the angels of God ascending and descending on it*; which may be expressive of the employment of angels in the affairs of providence, who receive their commission from heaven, and execute it on earth, in which they are diligent, faithful and constant, and of the ministry of them, both to Christ personal, and to his church and people, even to every particular believer—see Jno, I. 51."

Gen. XXVIII. 13. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

"*And, behold, the Lord stood above it*; ordering,

directing and overruling all things in providence, for the glory of his name and the good of his people; and may signify as the ladder may be a figure of Christ, that Jehovah, the father, is above him, as man and mediator, and makes himself known in and by him, and delivers out all his blessings and promises through him, both temporal and spiritual, and such as follow: *and said, I am the Lord God of Abraham, and the God of Isaac*; their covenant God and father in Christ, who had made promises unto them, and bestowed blessings upon them; and the same was and would continue to be the God of Jacob, which is strongly intimated: *the land where on thou liest, to thee will I give it and to thy seed*; meaning not that small pittance of land only on which his body then lay, but all the land of which it was a part, even the whole land of Canaan, hereby entailing it on him and his seed, and so explaining and confirming the blessing of his father Isaac; and by which it appears, that all that had been done was under a divine direction, and according to the will of God.

Gen. XXVIII. 14. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to east, and to the north, and to the south, and in thee and in thy seed shall all the families of the earth be blessed.

“The meaning is, that his posterity should be numerous, and break out and spread themselves like a flood of water, and reach to the utmost bounds of the land on all sides: *and in thee and in thy seed shall all the families of the earth be blessed*; that is, in that eminent and principal Seed that should spring from him, the Messiah, in whom some of all nations should, as they have been, be blessed with all spiritual blessings; as redemption, peace, pardon, justification,

adoption and eternal life; the same promise had been made to Abraham, was renewed to Isaac, and now confirmed to Jacob—see Gen. XXII. 18; XXVI. 4.”

Gen. XXVIII. 15. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee, until I have done that which I have spoken to thee of.

“*And, behold, I am with thee*; though alone, at a distance from his father’s house, no friend to keep him company, or servant to attend him: but the presence of God here promised is abundantly more than equivalent for all this: *and I will keep thee in all places, whither thou goest*; from beast of prey, from thieves and robbers, from Esau and all his designs against thee: *and I will bring thee again unto this land*, the land of Canaan, which was entailed on him and his seed for an inheritance; but as he was soon to be out of it, and continue in another land many years, as he did, which would make it look very unpromising that he and his seed should inherit it; this is said unto him: *for I will not leave thee, until I have done that which I have spoken to thee of*; made good all his promises, and the sense is, not that he would then leave him, when he had done so, but as not before so never after; for God never does, nor never will, utterly forsake his people.”

Gen. XXVIII. 16. And Jacob awaked out of his sleep and he said, Surely the Lord is in this place; and I knew it not.

Gen. XXVIII. 17. And he was afraid and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

Gen. XXIII. 18. And Jacob rose up early in the

morning, and took the stone he had put for his pillows and set it up for a pillar, and poured oil upon the top of it.

Gen. XXVIII. 1. And he called the name of that place Bethel but the name of that city was called Luz at the first.

Gen. XXVIII. 20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on,

Gen. XXVIII. 21. So that I come again to my father's house in peace; then shalt the Lord be my God:

Gen. XXVIII. 22. And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee.

Gen. XXIX. This chapter tells of Jacob's departure from Bethel, the house of God, as it was to him; of his going on his journey, and coming to the land of the people of the east, verse 1; of his meeting with Rachel, and his kind reception by Laban, to whom he told *all these things, and of his abode with him for the space of one month*; of his offer to serve Laban seven years for Rachel, which was agreed upon and the manner in which Laban deceived him,—see verses 22-24. Cruel and trecherous as Laban's conduct in this matter was, it was not worse than Jacob had practiced upon his brother Esau. Laban's cupidity and the purpose of his beguilement of Jacob is manifested in his exacting seven years service of Jacob for Rachel, and Jacob's great love for Rachel is shown in agreeing to, and serving seven more years for her, verses 18-28.

Gen. XXX. When Jacob had fulfilled his fourteen years servitude for his wives, he demanded his re-

lease, verses 25, 26, and a new agreement was entered into, in which Jacob craftily got the better of Laban, verses 28-36. The way in which Jacob took the advantage of Saban, verses 37-43.

Gen. XXXI. This chapter tells of Jacob's discovery, of Laban and his sons discontent and dissatisfaction with his management, verses, 1-2: *and the Lord said unto Jacob, Return unto the land of thy fathers, and thy kindred; and I will be with thee*, verse 3. It further tells of Jacob's consultation with his wives, and the conclusion they arrive at, and the execution of their purposes, verses 4-18. Laban's pursuit after him, overtaking him, controversy with him and settlement and agreement between them are told in verses 25-55.

After twenty years of chastisement, God manifests his special care of Jacob.

Gen. XXXI. 1-3. And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host and he called the name of that place, Ma-ha-na-im; [which signifies two hosts, or armies, on going before to protect him from Esau and the other behind him to protect him from Laban.] And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom.

Gen. XXXII. 4-8. And he commanded them, saying, Thus shall ye speak unto my lord Esau; thy servant Jacob, saith thus, I have sojourned with Saban and stayed there until now and I have oxen and asses, flocks, and men servants and women servants; and I have sent to tell my lord, that I might find grace in thy sight. And the messengers returned to Jacob saying, We came to thy brother Esau, and also he cometh to meet thee, and four

hundred men with him. Then Jacob was greatly afraid and depressed and he divided the people that was with him, and the flocks and herds, and the camels into two bands. And said, If Esau come to the one company and smite it, then the other company which is left shall escape.

Gen.XXXII. 9-12. And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country and to thy kindred, and I will deal with thee; I am not worthy of the least of all the mercies and all the truth which thou has shewed unto thy servant; for with thy staff, I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mothers with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

The preparations Jacob made for the meeting of Esau are given in verses 13-23.

Gen. XXXII. 24. And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

“Not a created being; but a Divine Person as appears from Jacob’s desiring to be blessed by him, and being expressly called God, verses 28-30, and was no doubt, the Son of God in human form.”

Gen. XXXII. 25. And when he saw that he prevailed not against him, he touched the hallow of his thigh; and the hollow of his thigh was out of joint, as he wrestled with him.

Gen.XXX II. 26. And he said let me go, for the day

breaketh. And he said, I will not let thee go, except thou bless me.

Gen. XXXII. 27. And he said unto him, What is thy name? And he said, Jacob.

Gen. XXXII. 28. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God, and with men hast prevailed.

“Here he lost the name of the Supplanter, and was given that of a prince, one who had prevailed with God and man; now no more to rely upon his craft and ingenuity to provide for himself and family, but to rely upon God, who had promised to care for him, in every time of need.”

Gen. XXX. 29. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

Gen. XXXIII. 30. And Jacob called the name of the place, Peniel: for I have seen God face to face, and my life is preserved.

“In verse 31, Peneul, which signifies the face of God, or God hath looked upon me, or hath respect to me. In wrestling, men are face to face, in this position were Jacob and the man who wrestled with him, which this seems to have respect unto, as well as the familiarity and intimacy he was admitted to: *and my life is preserved*; and having met and wrestled with God in the form of a man, and yet having been preserved, he doubted not that when he should meet his brother, he should not be hurt.”

Gen. XXXIII. 1-4. Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred. [He passed by Leah and her children, and his handmaidens and their children, and

presented himself to Esau and bowed seven times before him, and Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept.

Then follows the story of their reconciliation, and Esau's acceptance of Jacob's journeying to Succoth, and building him a house, erecting an altar, &c.

Gen. XXXIV. [This chapter gives an account of the treatment Dinah received from Shechem and the resentment of it by Simeon and Levi, her brother.]

Gen. XXXV. 1. And God said unto Jacob. Arise, go up to Bethel and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau, thy brother.

“And God said unto Jacob; when he was in great distress, on account of the slaughter of the Shechemites by his sons, and not knowing what step to take, or course to steer, for the safety of him and his family: Arise and go up to Bethel and dwell there, which is said to be twenty-eight miles from Shechem; hither he is commanded in haste to go; where it would be proper for him to dwell: and make thee an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother; God had given him many precious promises; and Jacob there made a vow, that if God would be with him and keep him, and give him food and raiment and return him to his father's house, the pillar that was then and there set up should be God's house, and he should be his God. Jacob had now been nine or ten years in the land of Canaan and had all done for him he desired, and much more abundantly, and yet had not been at Bethel to make good his vow, therefore, perhaps, was chastised by the treatment Dinah had received, verse

2. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:*To his wives and children and all that were with him*; his servants and such as remained with him of the captives of Shechem. *Put away the strange gods that are among you, and be clean*; their hands were full of the blood of the Shechemites, and needed washing before they went to Bethel, the house of God; and these outward purifications were significant of inward cleansing by the grace of God, and of the outward reformation of life and manners—see Is. 1, 15, 16; *and change your garments*; in which they were not fit to appear before God. Changing and washing of the garments were also emblems of the renewing of the mind and change of soul, and of the change of heart and life, as well as pleasure, delight and cheefulness, in appearing before God.”

Gen. XXXV. 3. And let us arise and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

Gen. XXXV. 4. And they gave Jacob all their strange gods which were in their hands, and all their ear-rings, which were in their ears: and he buried them under the oak, which was in Shechem.

Gen. XXXV. 5. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

Gen. XXXV. 6. And Jacob came to Luz, which is in the land of Canaan, that is Bethel, he and all the people that were with him.

Gen. XXXV. 7. And he built an altar, and called the place El-beth-el; because there God had appeared

to him, when he fled from the face of his brother.

Gen. XXXV. 8. But Deborah, Rebekah's nurse died, and she was burried beneath Bethel under an oak.

Gen. 35. 9. And God appeared unto Jacob again, when he come out of Padam-aram, and blessed him.

Gen. XXXV. 10. And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

“Thy name shall not be called any more Jacob, but Israel shall be thy name; Not Jacob only, but Israel also, and not only he himself, but his posterity also: and called his name Israel; confirmed the name he he had given him, Gen. xxxii. 28; Thus signifying he had prevailed over his brother Esau and escaped his hands, and should prevail over all that rose up against him, and opposed him, even as he had power with God, and prevailed.”

Gen. XXXII. 11. And God said unto him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.

“As, David, Solomon, and many others, who were kings of Israel, and Judah, and especially the King Messiah.”

Gen. XXXII. 12. And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee, will I give the land.

“Meaning the land of Canaan, which he had by promise given to his grand-father and his father, so he would give it to him; thus renewing the grant of it for his comfort, and the encouragement of his faith, when he had been in danger of being destroy-

ed by the inhabitants of it, and was obliged to move from one part of it to another: *and to thy seed after thee, will I give the land*; not only make a grant of it to them, but put them in possession of it, as in process of time he did."

Gen. XXXII. 13. And God went up from him, in the place where he talked with him.

Gen. XXXII. 14. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone; and he poured a drink offering thereon, and he poured oil thereon.

Gen. XXXII. 15. And Jacob called the name of the place where God spake with him, Bethel.

"Confirmed the name he had before give it, when he went to Mesopotamia, and now on his return renews and establishes it and so made it God's house, as he had promised he would, Gen. xxviii. 22. The Journey from Bethel, the birth of Benjamin, the death of Rachel, &c., are told in verses 16-26; and Jacob's arrival at his father's house, verse 27; Isaac's age, death and burial, verses 28, 29."

CHAPTER IX.

THE HISTORY OF JOSEPH.

Gen. XXXVII. "In this chapter begins the history of Joseph, with whom the remaining part of the book is chiefly concerned; and here are related the hatred of his bretheren to him because his father loved him,

and which was increased by the dream he dreamed, and told them of, verses 1-11; a visit to his brethren, in the field, whom he found after a long search of them, verses 12-17; their conspiracy on sight of him to slay him, but by the advice of Reuben, it was agreed to cast him into a pit, which they did, verses 18-24, and after that, at the motion of Judah, sold him to the Ishmaelites, who were going to Egypt, verses 25-28; this being done, Reuben being absent and not finding Joseph in the pit, was in great distress, verses 29-30; their contrivance to deceive their father, and make him believe that Joseph was destroyed by wild beast, which on sight of the coat he credited, and became inconsolable, verses 31-35; and concludes with the sale of Joseph in Egypt, to Potiphar, an officer of Pharaoh, verse 36."

Gen. XXXIX. "In the this chapter the history returns to Joseph again, who being brought down to Egypt was sold to Potiphar, with whom he found favor, and who set him over his house, the Lord prospering every thing in his hands, verses 1-6, and being a young man of comely aspect, his mistress lusted after him, and tempted him to lie with her, from time to time, but he as constantly refused it, as being both ingratitude to his mistress, and a sin against God, verses 7-10. At a certain time, they being alone in the house, she renewed her solicitations, and laid hold of his garment, which he left in her hands, and fled, verses 11-12; upon which she called her servants without and accused Joseph of ill designs upon her, and reported the same to her husband, when he came home, verses 13-19; upon which his master put him in prison, but he found favor with the keeper of it who committed the prisoners and all things relative to them into his hands, verses 20-23."

Gen. XL. "The history of this chapter is, the imprisonment of two of Pharaoh's officers, the chief butler and chief baker, who by the captain of the guard were made the charge of Joseph, verse 1-4; they both dreamed in prison, which made them sad; Joseph taking notice of their sadness, asked the reason of it, and encouraged them to tell him their dreams, verses 5-8. The chief told his dream of the vine and their branches, which Joseph interpreted of his restoration to his office in three days, and desired him to remember him unto Pharaoh when he stood before him, telling him his case, verses 9-15; then the chief baker told his dream of the three white baskets of food on his head, which the birds ate, verse 16-19; and this Joseph interpreted of his being hanged within three days, verses 16-19, and the events answered to the interpretations, but Joseph was forgotten by the chief butler, verses 20-23."

Gen. XLI. "In this chapter are related Pharaoh's dreams, which his magicians could not interpret, verses 1-9, upon which the chief butler now remembering Joseph, recommended him to Pharaoh as an interpreter, having had an happy experience of him as such himself, verses 10-15; Joseph was sent for out of the prison; and Pharaoh having related his dreams, he interpreted them seven years of plenty and seven years of famine, that should be in the land of Egypt, verses 14-32; and having done, he gave his advice to provide in the years of plenty against the seven years of famine and proposed a scheme for doing it, which was approved by Pharaoh and his ministers, verse 33-37. Joseph himself was pitched upon as the most proper person to execute it, and was appointed chief over the kingdom, next to Pharaoh, who gives him a new

name and a wife upon this occasion, verses 38-45. Accordingly in the years of plenty he took a tour throughout the whole land and gathered and laid up food in vast quantities in every city, verses 46-49. An account is given of two sons born to Joseph; and of their names, verses 50-52, and the seven years of famine, beginning to come on at the end of the seven years of plenty, which brought great distress on the land of Egypt, and the countries round about, who all came to Joseph to buy corn, verses 53-57."

Gen. XLII. "This chapter relates that Jacob heard there was corn in Egypt, sent all his sons, but Benjamin, thither to buy corn, verses 1-4, and coming before Joseph they bowed to him, he knowing them, though they knew him not, spoke roughly to them, and charged them with being spies, verses 6-9; they in their defense urged that they were sons of one man in Canaan, with whom their youngest brother was left, on which Joseph ordered them to send for him, to prove them true men, verses 10-16; and put them all in prison for three days, and then released them, and sent them away to fetch their brother, verses 17-20; this brought to their minds their treatment of Joseph, and they confessed their guilt to each other, which Joseph heard and which greatly affected him; they supposed he understood them not; before he dismissed them he bound Simeon before their eyes, whom he retained, till they returned, verses 21-24; then he ordered his servants to fill their sacks with corn, and put each man's money in his sack, which one of them on the road found, opening his sack for provisions, filled them all with surprise and fear, verses 25-28. Upon their return to Jacob, they related all that had befallen them, and particularly that the governor insisted on having Benjamin

brought to them, verses 29-34; their sacks being opened, all their money was found in them, which greatly distressed them, and Jacob also, who was very unwilling to let Benjamin go, though Reuben offered his two sons as a pledge for him, and himself to be a surety, verses 35-38."

Gen. XLIII. "Informs us that the famine continued in the land of Canaan, and the corn that Jacob's sons and family had from Egypt being consumed, Jacob prepared his sons to go down for more, which they refused to do, unless Benjamin was sent with them, for whose safety Judah offered to become a surety, verses 1-10. Jacob with reluctance was prevailed upon to let him go, and dismissed them, with a present to the governor of Egypt, and with double money to buy corn with, and with his blessing upon them, verses 11-14. Upon which they set out for Egypt. When they came into the presence of Joseph, he seeing Benjamin with them, ordered his steward to take them to his house, and get dinner ready, it being his pleasure that they should dine with him that day, verses 15-17. This threw them into a fright, supposing that they were going to be called to an account for the money they found in their sacks; whereupon they related to the steward, every particular of the whole of that affair, who bid them not to be uneasy, for he had had their money; and as a proof that things would go well with them, brought Simeon out to them and treated them very kindly and genteelly, verses 18-24. Having got their present ready against Joseph came home, they delivered it to him with great veneration and submission; who asked of the welfare of their father, and whether that was their younger brother they spoke of, the sight of whom so affected him, that he was obliged to haste to his chamber to

weep, verses 25-30. Having washed his face and composed himself, he returned and ordered dinner to be brought, which were set on different tables, one for himself and the Egyptians and the other for his brethren, whom he placed according to their age, to their surprise; and sent messes from his table to each, and Benjamin five times more than the rest, and they were so liberally entertained that they became cheerful, verses 31-34."

Gen. XLIV. "This chapter relates the policy of Joseph, in making an experiment of his brother's regard and affection for Benjamin; he ordered his steward to put every man's money in his sack, his silver cup in Benjamin's, and when they were got out of the city, to follow them, and charge them with theft, as he did; and having searched their sacks as they desired he should, found the cup with Benjamin, which threw them into the utmost distress; and obliged them to return to Joseph, verses 1-14, who charged them with ill behaviour towards him; they acknowledged it, and proposed to be his servants; but he ordered them to depart to their father, retaining Benjamin in servitude, verses 15-17. Upon which Judah addressed him in a very polite and affectionate manner, and related the whole story, both between Joseph and them, concerning Benjamin, the first time they were in Egypt, and between their father and them upon the same subject, when he directed them to go a second time thither to buy corn, and how he became a surety to his father for him, and therefore proposed to be his bondsman now, not being able to see his father's face without Benjamin, verses 18-24."

Gen. XLV. "In this chapter we have an account of Joseph's making himself known to his brethren,

which was done when they were alone, verses 1-4, when he encouraged them not to distress themselves on account of selling him into Egypt, for God in his providence had sent him there for their good, verses 5-8, and he ordered them to go forthwith to Canaan, and acquaint his father with all the honor and glory they saw him in, and to desire him to come thither to him, where he should be provided for during the five years of famine yet to come, in the best part of the land of Egypt, verses 9-13, upon which he expressed the strongest affection to Benjamin, and to all his brethren, verses 14-15. The fame of this was spread in the house of Pharaoh, which gave the king great pleasure, who immediately expressed his desire that his father might come and settle in Egypt, and ordered provisions to be sent to him, verses 16-20, and carriages to bring him down, and all that belonged to him; and Joseph accordingly delivered to his brethren wagons and provisions for the way, and gave gifts to them and sent gifts to his father, and dismissed his brethren with an exhortation not to fall out by the way, verses 21-24, and they came to Canaan, and acquainted their father with all these things, who at first could not believe them; but when he saw the wagons, his spirit revived, and he determined to go to see his son, verses 25-28."

Gen. LVI. "Here we are told that Jacob with all his family and substance took a journey to Egypt, to see his son Joseph, in which he was encouraged to proceed, by a vision from God, verses 1-7, and we are given an account of all his sons, sons and daughters that went with him, verses 8-27. When he came near to Egypt, he sent Judah before him to Joseph, to acquaint him of his coming, who met him at Goshen, where there was a most affectionate interview be-

tween them, verses 28-30, and when he gave directions, what answers to give to Pharaoh's questions, when they should appear before him, to whom he proposed to go and inform him of their being in Egypt, verses 31-34."

Gen. XLVII. "This gives an account of the presentation of five of Joseph's brethren and his father to Pharaoh, and of what passed between them, verses 1-10; of Joseph's settlement of them, according to the directions of Pharaoh, in the land of Goshen, and of his provision he made for them there, verses 11-12; of his getting into his hands, for Pharaoh, the many cattle and lands of the Egyptians, except the lands belonging to the priests, for corn he had supplied them with, verses 15-22; of his giving them seed to sow with on conditions of Pharaoh's having a fifth part of the proceeds, verses 23-26; of the increase of Jacob's substance in Egypt, and that of his children; of the time of his being there, and his approaching death, when he called Joseph to him, and obliged him by an oath to bury him in the burying place of his fathers, verses 27-31."

Gen. XLVIII. "Joseph hearing his father was sick, paid him a visit, verses 1, 2; at which time Jacob gave him an account of the Lord's appearing to him at Luz, and of the promise he made unto him, verses 3, 4; then he adopted his two sons, Ephraim and Manassah, and blessed them, and Joseph also, verses 5-16; and whereas he crossed his hands when he blessed the sons of Joseph, putting his right hand upon the youngest, and his left hand on the eldest, which displeased Joseph, he gave him the reason for so doing, verses 17-20; and then assured him that God would bring him and the rest of his posterity into the land of Canaan, where he assigned them a particular

portion above his brethren, verses 21, 22.'

Gen. XLIX. "This chapter contains a prophecy of future things, relating to the twelve sons of Jacob, and to the twelve tribes, as descending from them, and which he delivered to his sons on his death-bed, having called them together for that purpose, verses 1, 2. He begins with Reuben, his first born, whose incest he takes notice of, on which account he should not excel, verses 3, 4; next Simeon and Levi have a curse denounced on them for their cruelty at Shechem, verses 5, 6; but Judah is praised, and good things are prophecied of him; particularly that Shiloh or, the Messiah, should spring from him, the time of whose coming is pointed at, verses 7-12; the predictions concerning Zebulun, Issachar and Dan follow, at the close of which Jacob expresses his longing expectation of God's salvation, verses 13-18; and foretelling what should befall Gad and Asher and Naphtali, verses 19-21; a large account is given of Joseph, his trials, and his blessings, verses 22-26; and Benjamin the youngest son taken notice of the last of all; all the tribes being blessed in their order according to the nature of their blessing, verses 27, 28, and the chapter is closed with a charge of Jacob's to his sons to bury him in Canaan, which having delivered, he died, verses 29, 33."

Gen. L. "This contains a short account of what happened from the death of Jacob to the death of Joseph, and is chiefly concerned with the funeral of Jacob; it gives an account of the embalming of Jacob's body and the mourning of the Egyptians for him, verses 1-3; of Pharaoh's permission to go and bury him in Canaan, verses 4-6; the grand funeral procession thither, the mourning made for Jacob, and his interment according to his orders, verses 7-13; upon the return

of Joseph and his brethren to Egypt, they fearing his resentment of their former usage of him, entreat him to forgive them, to which Joseph readily agreed and confronts them, and speaks kindly to them, and bids them not to fear any hurt from him, for whatever was their intention, God meant it; and had overruled it for good, verses, 14-21; and the chapter ends with an account of Joseph's age and death, and of his posterity he saw before his death, and of the charge he gave to his brethren to carry his bones with them, when they should depart from Egypt, verses 22-26."

CHAPTER X.

THE LIFE OF MOSES.

Ex.I. The first chapter of the second book of Moses, called Exodus—"Begins with an account of the names and number of the children of Israel that came into Egypt with Jacob, verses 1-5, and relates the increase of them after the death of Joseph, and the generation that went down to Egypt, verses 6, 7, 8, and what methods the Egyptians took to diminish them, but to no purpose, as by obliging them to cruel bondage and hard service; and yet the more they afflicted them, the more they increased, verses 9-14, by ordering the midwives of the Hebrew women to slay every son they laid them of; but fearing God, did not obey the order of the king of Egypt; and the people multiplied, verses 15-21; and lastly by ordering every mail child to be cast into the river, verse 22, which

was the leading step to the account of the birth of Moses.”

Ex. II. “This chapter tells of the birth of Moses and his preservation in an ark of bulrushes, verses 1,2,3, of his being found by Pharaoh’s daughter; of his being taken up and put out to nurse by her, and adopted for her son, verses 4-10; of some exploits of his when grown up, of his taking the part of an Hebrew against an Egyptian whom he slew; of his endeavoring to reconcile two Hebrews who were at variance, when one of them reproached him with slaying the Egyptian, verses 11-14; this thing being known to Pharaoh he sought to slay Moses, and this obliged him to flee to Midian, verse 15, when he met with the daughters of Reuel and defended them against the shepherds and watered their flocks for them, verses 16, 17, which Reuel being informed of, sent for him, and he lived with him, and married his daughter, Zipporah, by whom he had a son, verses 15-22; the chapter concludes with the death of the king of Egypt, the sore bondage of the Israelites, and their cries and groans, which God had respect unto, verses 23,25.”

Ex. III. “In this chapter we are told that the Lord appeared unto Moses in a bush on fire, but not consumed, verses 1-6; declared unto him, that he had seen the afflictions of the children of Israel, and was determined to deliver them, verses 7-9; that he gave him a call to be the deliverer of them, and answered his objections to it and instructed him what he should say both to the elders of Israel and to Pharaoh, verses 10-18; and assured him that though at first Pharaoh would refuse to let them go, yet when many miracles were wrought, he would be willing to dismiss them,

and they should depart with great substance, verses 19, 22.”

Ex. IV. “Is a continuation of the discourse between God and Moses; here Moses makes other objections to his mission; one is taken from the unbelief of the people of Israel, which is removed by giving him power to work miracles, by turning the rod in his hand into a serpent, and then into a rod again, and by putting his hand into his bosom at one turn, when it became leprous, and again into the same place, and it became sound and whole, and by turning the water of the river into blood, verses 1-9. Another objection is formed from his want of eloquence, which is answered with an assurance that God who made man’s mouth, would be with his mouth, and teach him what to say; and besides, Aaron his brother, who was an eloquent man, should be his spokesman, verses 10-17, upon which he returned to Midian, and having obtained leave of his father-in-law to depart from thence, he took his wife and his son and returned to Egypt, verses 18-20, at which time he received some fresh instructions from the Lord, what he should do before Pharaoh, and what he should say unto him, verses 21-23; then follows an account of what befell him by the way, because of the circumcision of his son, verses 24-26, and the chapter is closed with an account of the meeting of Moses and Aaron, and of their gathering the elders of Israel together, to whom the commission of Moses was opened, and signs done before them to which they gave credit, and expressed their joy and thankfulness, verses 27-31.”

Ex. V. “Moses and Aaron go in unto Pharaoh and desire leave for the children of Israel to go into the wilderness, three day’s journey, to sacrifice to the Lord, and are answered in a very churlish and atheis-

tic manner, and are charged with making the people idle, the consequence of which was, the task-masters had orders to make their work more heavy and toilsome, verses 1-9, which orders were executed with severity by them, verses 10-13, upon which the officers of the children of Israel complained to Pharaoh, but to no purpose, verses 14-19, and meeting with Moses and Aaron, lay blame upon them, verses 20-21, which sends Moses to the Lord to expostulate with him about it, verses 22, 23."

Ex. VI. "The Lord encourages Moses to hope for success from his name Jehovah, and the covenant he had made with the fathers of his people, verses 1-5; orders him to assure the children of Israel that he will deliver them from their bondage and burdens, and bring them into the land of Canaan; but in their distress and anguish they hearkened not to him, verses 6-9; Moses is sent again to Pharaoh to demand the dismissal of Israel, to which he seems willing, and both he and Aaron are charged, both to go to the children of Israel, and to Pharaoh, verses 10-13. Next follows a genealogy of the tribes Reuben, Simeon and Levi, which seems to be given for the sake of Moses and Aaron, to show their descent, verses 14-25; who were the persons appointed of God, to be the instrument of bringing the children out of Egypt, 26-30."

Ex. VII. "Moses and Aaron are ordered to go to Pharaoh, and require the dismissal of the people of Israel, but they are told before-hand that Pharaoh's heart will be hardened, and he will refuse to let them go, until the hand of the Lord is stretched out, and great judgments are brought down upon Egypt, and then they shall come forth, verses 1-5; which orders Moses and Aaron obeyed, and their age is ob-

served when this was done, verses 6, 7, and they are bid to work a miracle, when Pharaoh shall demand one, by turning a rod into a serpent, which they do; but Pharaoh's magicians doing the same in appearance his heart was hardened, verses, 8-14; then they are directed to meet him at the river, and require the same as before; and if he refused, to smite the waters of the river with the rod, and turn them into blood, which he did, verses 15-21; but Pharaoh's magicians doing the same by enchantment, he did not regard it, though the plague lasted seven days, verses 32-25."

Ex. VIII. "Pharaoh is threatened with the plague of frogs, in case he refused to let Israel go, which was brought upon him, verses 1-6; the magicians did something similar to it, yet these were so troublesome to Pharaoh that he promised to let the people go, and sacrifice to God, if they were removed; and a time being fixed for the removal of them, it was accordingly done, at the entreaty of Moses and Aaron, verses 7-14; but there being a respite, Pharaoh's heart was hardened, and the plague of lice was ordered; which was executed; this the magicians essayed to do, and could not, but owned it to the finger of God, yet Pharaoh's heart was hardened, verses 15-19; wherefore he is threatened with a swarm of flies which should not infest Goshen, only the place where the Egyptians dwelt, and it was so, verses 20-24; upon which Pharaoh called for Moses, and declared himself willing the people should sacrifice in the land; but this not being satisfactory, he agreed they should go into the wilderness, but not far; and on account of the entreaty of Moses, the plague was removed; but still Pharaoh's heart was hardened and he would not let the people go, verses 25-32."

Ex. IX. "The plague of murrain upon the cattle,

was not upon the cattle of the Israelites, verses 1-7, and the plague of boils and blains was on man and beast, verses 8-11; Pharaoh's heart being hardened, Moses is sent unto him with a message from the Lord, threatening him that all his plagues should come upon him, particularly, the pestilence, if he would not let Israel go; signifying, that to show his power in him, and declare his name throughout the earth, he had raised him up, and a kind of amazement is expressed at his obstinacy and pride verses 12-17; and he is told, that a terrible storm of hail should fall upon the land, and destroy all in the field; wherefore, those that regarded the word of the Lord got their cattle within doors, but those that did not, took no care of them, verses 18-21; and upon Moses stretching out his hand, directed by the Lord, the storm began, and destroyed everything in the field, throughout the land, except the land of Goshen, verses 22-26; upon which Pharaoh sent for Moses and Aaron, acknowledging his sin, and the justice of God, begged that they would entreat for him, which Moses did; but when the storm was over, Pharaoh's heart was still more hardened, and he refused to let the people go, verses 27-35."

Ex. X. "Is introduced by giving the reason why Pharaoh's heart was hardened, verses 1, 2. Moses and Aaron go in unto him, and once more demand in the name of the Lord the dismissal of the people of Israel, and in case of refusal, threatened him with locusts being sent into the country, which should make terrible havoc of all his coasts, verses 3-6. The servants of Pharaoh entreated him to let them go, upon which Moses and Aaron are brought in again, and treated with about the terms of their depature; but they insisting upon taking all with them, men, wo-

men and children, and flocks and herds, and Pharaoh not willing that any but men should go, they are driven from his presence in wrath, verses 7-11, wherefore the locus were brought on all the land, which made devastation of it, verses 12-15. This wrought on Pharaoh so far as to acknowledge his sin, pray for forgiveness, and desire Moses and Aaron to entreat the Lord to remove the plague, which they did, and it was removed, but still Pharaoh's heart was hardened, verses 16-20. Then followed the plague of thick darkness over all the land for three days, which brought Pharaoh to yield that all should go with them except their flocks and herds; but Moses not only insisted that not a hoof should be left behind, but that Pharaoh should give them sacrifices and burnt offerings, verses 21-26. Pharaoh's heart was hardened, and he refused to comply, and Moses was bid to be gone, and take care never to see his face any more, which Moses agreed to, verses 27-29."

Ex. XI. "Moses having an intimation from the Lord that one more plague would be brought on Pharaoh, and then he would let Israel go, when they should borrow of their neighbors jewels of gold and silver, the people being in great favor with the Egyptians, verses 1-3; he declares to Pharaoh, before he goes out from his presence, the slaying of all the first born in Egypt, which would issue in the dismissal of Israel, and then he goes out from him in great anger, verses 3-8; but still Pharaoh would not hearken, and his heart was hardened, and he refused to let Israel go, verses 9, 10."

Ex. XII. "This chapter begins by observing, that the month in which the above wonders were wrought in Egypt, and the following ordinance appointed to the Israelitss, should hereafter be reckoned the first

month in the year, verses 1, 2, on the 10th day of which a lamb, here described, was to be taken and kept till the 14th, and then slain, and its blood sprinkled on the post of the houses of the Israelites, verses 3-7; the manner of dressing and eating it is shown, verses 6-11, and the reason of the institution of this ordinance is given, 12, 13, 14, and an order to eat unleaven bread during seven days, in which the feast was to be kept, verses 15-20; directions are also given for the immediate observance of it, and particularly about the sprinkling the blood of the lamb, and the use of it, verses 21-23. This ordinance which they were to instruct their children in, was to be kept by them in succeeding ages forever, verses 24-27. About the middle of the night it was first observed, all the first born in Egypt were slain, which made the Egyptians urgent upon the Israelites to depart in haste, verses 28-33, which they did, with their unleavened dough, and great riches they had borrowed of the Egyptians, verses 34-36. The number of the children of Israel at the time of their departure, the mixed multitude, and cattle that went with them, their baking their unleaven cakes; the time of their sojourn in Egypt and of their coming out of it that night, which made it a remarkable one, are all particularly taken notice of, verses 37-42. Laws and rules are given concerning the persons that should partake of the passover, verses 43-49, and it was kept according to the commandment of God, and that it was on the same day it was first instituted and kept, that Israel was brought out of Egypt, verses 50-51."

Ex. XIII. "This begins with an order to sanctify, or set apart the first born of man and beast to the Lord, verse 12, and the people of Israel are charged to keep the feast of unleaven bread in its season, from year

to year, when they shall have come into the land of Canaan, the reason of which they were to acquaint their children with, verses 3-10. and they are also directed when come into the land of Canaan, to set apart every firstling of a beast unto the Lord, and particularly the firstlings of an ass was to be redeemed with a lamb, or its neck to be broken, and men were to be redeemed also, verses 11-13, and when their children inquired the reason of it they were to be told it was because of the Lord's slaying the first born of man and beast among the Egyptians, when Pharaoh would not let Israel go, and of his saving the first born of his people, verses 14-16; and it is observed that when the children of Israel went out of Egypt, they were not led by the nearest way, the way of the land of the Philistines, but a round about way, the way of the wilderness of the Red Sea, when they took the bones of Joseph with them, as he had adjured them to do, verses 17-19. The chapter is ended with an account of their journeying from Succoth to Etham the Lord going before them in a pillar of cloud by day, and a pillar of fire by night, verses 20-22."

Ex. XIV. "Begins with directions God gives to Moses, to be given to the children of Israel, about the course they were to steer their journey, with the reason thereof, verses 14; which they observing, a report was brought to Pharaoh that they had fled, and this determined him and his servants to pursue them with a great army, verses 5-9; which when the Israelites saw, put them in great fear, and set them to murmuring and complaining against Moses for bringing them out of Egypt, verses 10, 11, 12, who desired them to be still and quiet, and they should see the salvation of the Lord, verses 13, 14, and he is bid to order the people to go on in their journey, and to

take his rod and stretch it over the sea and divide it, that Israel may pass through it on dry ground, and Egyptians follow them, whereby God would be honored and glorified, verses 15-18. Upon which the angel of the Lord in a pillar of cloud removed from before them and went behind them for their protection, verses 19, 20, and Moses stretching out his hand over the sea, and a strong east wind blowing upon it, the waters divided and the Israelites went into it, and the Egyptians followed them, but their host being troubled by the Lord, and their chariot wheels taken off, they found themselves in great danger, and were thrown into a panic, verses 20-25; and upon Moses stretching out his hand again over the sea the waters returned, and Pharaoh and his host were drowned, but Israel passed through safely, as on dry ground, verses 26-29; which great work of the Lord being observed by them, influenced their fear of him, their faith in him, and in his servant Moses, verses 30, 31."

Ex. XV. "This chapter contains the song of Moses, and of the children of Israel, on the banks of the Red sea; in which they celebrate their passage through it, the destruction of Pharaoh and his host in it, and the glory of the divine perfections displayed therein, interspersed with prophetic hints of things future, verses 1-19, which same song was sung by the women with Miriam at the head of them, attended with timbrels and dancers, verses 20-21. An account is given of the march of the children of Israel from the Red sea to the wilderness of Shur, and of the bitter water found at Marah, which occasioned murmuring and of their being made sweet by casting a tree into them, verses 22-25, when they were told by the Lord, that if they would yield obedience to his commands, they should be free from the diseases the Egyptians

had been afflicted with, verse 26. The chapter is concluded with their coming to Elim, where were found twelve wells of water, and seventy palm-trees and there they encamped, verse 27."

Ex. XVI. "This chapter begins with an account of the journeying of the children of Israel from Elam to the wilderness of Sin, where they murmured for want of bread, verses 1-3, when the Lord told Moses, that he would rain bread from heaven for them, which Moses informed them of; and withal, that the Lord took notice of their murmurings, verses 4-12; which promise the Lord fulfilled; and a description of the bread and the name of it, are given, verses 13-15, and some instructions are delivered concerning the quantity of it to be gathered, verses 16-18, the time of gathering and keeping it, verses 19-21, the gathering of a double quantity on the sixth day for that and the seventh day, with the reason of it, verse 31, and an order to preserve an omen of it in a pot, to be kept for generations to come, that it might be seen of them, verses 32-34. This bread was eaten by the Israelites for forty years, even till they came to the borders of the land of Canaan; the quantity they ate every day is observed, verse 35, 36" (which is supposed to be 94,466 bushels per day, and in forty years to amount 1,379,203,600 bushels).

Ex. XVII. "The children of Israel coming to Rephidim, want water and chide with Moses about it, who crying to the Lord is bid to smite the rock, from whence there came water for them, and he named the place from their contention with him, verses 1-7 at this place Amalek came and fought with Israel, who through the prayers of Moses, signified by the holding up of his hands and by the sword of Joshua, was vanquished, verses 8-13, for the remembrance of

which it was ordered to be recorded in a book, and an altar was built with this inscription on it, *Jehovah-nissi*; it being the will of God that Amalek should be fought within every generation, until utterly destroyed, verses 14-16."

Ex. XVIII. "Jethro, Moses' father-in-law, with Ziporah his daughter, the wife of Moses, and her two sons meet him in the wilderness, and are kindly received by him, verses 1-7, and on Moses stating the great things God had done for Israel, Jethro expressed his joy, and gave praise to God, offered sacrifice and kept a feast with the elders of Israel, verses 8-12; observing the constant and fatiguing work Moses had on his hands, from morning to evening, in judging the people, verses 13-18, he gave him advice to appoint persons under him, to receive laws and ordinances from him, he should have from God, and according to them judge and govern the people under them; some to be rulers over thousands, others over hundreds, others over fifties, and some over tens, verses 19-23, which counsel was acceptable to Moses, and he took it, verses 24-26; then follows their friendly parting, verse 27."

Ex. XIX. "Here we have an account of the coming of the children of Israel to Mount Sinai, verses 1, 2; of the covenant made with them there and their acceptance of it, verses 3-8; the previous notice God gave, three days before, of his appearance on the Mount; the orders for their preparation to meet him, and the execution of them, verses 9-12; the awful and tremendous appearance of God upon the Mount, verses 16-20; and the strict charge given, that neither people, nor priest should come near and gaze, only Moses and Aaron with him were to come up, bounds being set to prevent the rest, verses 21-24; the chapter is

closed with observing, that Moses went down from the Mount. and delivered to the people what the Lord spoke to him, verse 25."

Ex. XX. "We have here an account of the giving of the law on Mount Sinai, verses 1, 2; the ten commandments it consisted of, verses 3-18; the circumstances attending it, which caused the people to remove at some distance, verse 18; when they desired of Moses that he would speak to them, and not God, who bid them not to fear, since this was for the trial of them; but still they kept at a distance; while Moses drew nigh to God, verses 19, 20, 21, who ordered him to caution the children of Israel against idolatry, and directed what sort of an altar he would have made, whereon to offer their sacrifices, promising that where his name was recorded he would grant his presence and blessing, verses 22-26."

Ex. XXI. "In this and the following chapters, are delivered various laws and precepts, partly moral, and partly of a religious, but chiefly of a civil nature, respecting the commonwealth of Israel, and its political good. This chapter treats of servants and laws relating to them; likewise it contains laws concerning the slaughter of men, whether with design or unawares, verses 12-14, and concerning the ill usage of parents, verses 15-17, and man-stealing, verse 16, and of mischief that comes by man's quarrelling and fighting, verses 18, 19, and by smiting a man-servant or maid-servant, &c."

I omit the residue of this, and the 21st, 22nd, and 23rd chapters to the 20th verse. Then a promise is made of sending an angel to them to bring them into the land of Canaan, where they should carefully avoid idolatry, and show a just indignation against it, and

serve the Lord, and then it should be well with them; verses 20-26; particularly it is promised that the Lord would send his fear and his hornets before them to destroy the inhabitants of the land, and drive them out, little by little, until they should possess the utmost borders of it, which are fixed, verses 27-31. The chapter is concluded with a command not to make a covenant with these people, or their gods, nor suffer them to dwell among them, lest they should be a snare unto them, verses 32, 33.

Ex. XXIV. "Moses was ordered to come up to the Lord alone, verses 1, 2; but before he did go up, to relate to the people all the laws delivered to him, which they promised to obey, and so a covenant was made between God and the people by a sacrifice, and by the sprinkling of blood, verses 3-8, upon which he and Aaron and his two sons, and seventy elders of Israel went up part of the mountain and had a vision of God, verses 9-11; when Moses and Joshua were called, and went up higher, until at length he entered into the cloud where the Lord was, and continued forty days and forty nights, verses 12-18."

Ex. XXV. "This chapter, and succeeding chapters to the 32nd, contains the order to build a sanctuary for God; the manner of its construction, and its furniture, of the persons who are to minister to him, and the garments they are to wear, the manner of Aaron and his sons' consecration, the altar of incense, its form and use, and of the persons God had chosen and qualified for the work of the building of the tabernacle, and all things relating to it."

Ex. 32. "This chapter gives account of the idolatry of the Israelites, making and worshipping a golden calf, verses 1-6; the information of it God gave to Moses, bidding him at the same time not to make inter-

cession for them, that he might consume them, and make a large nation out of Moses family, verses, 7-10; the intercession of Moses for them, in which, he succeeds, verses 11-14; his descent from the mount with the two tables in his hands, accompanied by Joshua, where he was an eye witness of their idolatry which so raised his indignation, that he cast the two tables out of his hands and broke them, and took the calf and burnt it, and ground it to powder, and made the children of Israel drink of it, verses 15-20; the examination of Aaron about the fact, who excused himself, verses 21-24; the order given to the Levites, who had joined themselves to Moses, to slay every man his brother, which they did to the number of three thousand men, verses 25-29; another intercession for them by Moses, which gained respite for them for a time, for they were threatened to be visited still for their sin, and they were plagued for it, verses 30-35."

Ex. XXXIII. "The Lord refusing to go with the people, only to send an angel with them, filled them with concern and they are troubled, verses 1-6. Moses pitched the tabernacle without the camp, where every one who sought the Lord went; Moses entered into it himself, and the Lord talked with him in a cloudy pillar, that stood at the door of it, and the people worshipped, every man at his own tent door, all of which foreboded good, and tended to reconciliation, verses 7-11; Moses improves the opportunity, and intreats the presence of the Lord to go with them, which is granted, verses 12-17, and that he might have a sight of the glory of God; this is promised to pass before him, he being put in the cliff of the rock, verses 18-23."

Ex. XXXIV. "Moses is ordered to hew two tables

of stone, that God may write on them the ten commandments, and bring them up with him to the mount, verse 1-4; where the Lord proclaimed his name, and caused his glory and his goodness to pass before him, verses 5, 7: when Moses took this opportunity to pray for the people, that God would forgive their sin, and go along with them, verses 8, 9; upon which he made a covenant with them, which on his part, was to do wonders for them, and drive out the inhabitants of Canaan before them; and on their part, that they should have no confederacy and communion with these nations and shun their idolatry, and everything that might lead unto it, verses 10-17, and he repeated several laws before given, and urged the obedience of them, which Moses was to acquaint the people with, verses 18-27; after a stay of forty days and forty nights on the mount, he came down with the two tables of the law; and the skin of his face shown so bright, that the people of Israel were afraid to come nigh him, therefore he put a vail over his face, while he conversed with them, verses 28-35."

Ex. XXXI. "This and the remaining chapters of Exodus, contain the laws concerning the Sabbath, freewill offerings for the service of the sanctuary, the articles and material to be used, &c., the making of the tabernacle and the furniture of it, the altar of burnt offering, the clothes for the service of the tabernacle and garments of the priests, &c., and the setting up of the tabernacle."

Leviticus. "That this book was written by Moses is affirmed by the New Testament—see Matt. VIII. 4; John VIII. 5. The matter of it was delivered unto Moses, and very likely by him then written upon the erection of the tabernacle, which was the second year of the coming out of Egypt, in the first month, Exodus XL. 17,

and it was the same day that the Lord spake to Moses out of it, and delivered to him the law concerning sacrifices, recorded in the first seven chapters—see Numb. i. 1, compared with Lev. i. 1; and on the eighth day of the same month, and some following days, the remainder of it was given to him and written by him; it was written in the year from the creation of the world 2514, and about 1490 years before Christ. The various services, rites and ceremonies, made mention of in it, were types of Christ; and shadows of good things to come by him: there are many things in it which give great light to several passages in the New Testament, and are worthy of diligent consideration.”

Numbers. “This book contains a history of the affairs of the Israelites, and of their travel in the wilderness for the space of thirty-eight years; though the principal facts it relates were done in the second year of their coming out of Egypt, and the last year of their being in the wilderness; is not merely historical, but gives a particular account of several laws, ceremonial and judicial, to be observed by the people of Israel, as well as has many things instructive, both of a moral and evangelical nature.”

Deut. i. 6-7. The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount; turn you and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the river Euphrates.

Deut. i. 8. Behold I have set the land before you;

go in and possess the land which the Lord swear unto your fathers, Abraham, Isaac and Jacob, to give unto them, and their seed after them.

Deut. I. 10. The Lord your God hath multiplied you, and, behold you are this day as the stars of the heaven for multitude.

Deut. I. 11. (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you as he has promised you.)

Deut. I. 19. And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea.

Deut. I. 20. And I said unto you, Yea are come unto the mountains of the Amorites, which the Lord our God doth give unto us.

Deut. I. 21. Behold the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged.

Deut. I. 22. And ye came near unto me everyone of you, and said, We will send men before us, and they shall search out the land, and bring us word again by what way we must go up, and into what cities we shall come.

Deut. I. 23. And the saying pleased me well; and I took twelve men of you, one of a tribe;

Deut. I. 24. And they turned, and went up into the mountain, and came unto the valley of Eschol, and searched it out.

Deut. I. 25. And they took of the fruit of the land in their hands, and brought it down unto us, and

brought us word again, and said, It is a good land the Lord our God doth give us.

Deut. I. 26. Notwithstanding, ye would not go up, but rebelled against the commandment of the Lord your God.

Deut. I. 27. And ye mummered in your tents, and said, Because the Lord hated us, he hath brought us fourth out of the land of Egypt, to deliver us into the hand of the Amorites, to distroy us.

Deut. I. 28. Whither shall ye go up? Our brethren have discouraged our heart, saying, the people is greater and taller than we; the cities are great and walled up to heaven, and, moreover, we have seen the sons of the Anakins there.

Deut. I. 29. Then said I unto you, Dread not, neither be afraid of them.

Deut. I. 30. The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

Deut. I. 31. And in the wilderness where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

Deut. I. 32. Yet in this thing ye did not believe the Lord your God,

Deut. I. 33. Who went in the way before you, to search out a place to pitch your tents in, in fire by night to show you what way ye should go, and in a cloud by day.

Deut. I. 34. And the Lord heard the voice of your words, and was wroth, and sware, saying,

Deut. I. 35. Surely there shall not one of these

men of this evil generation see that good land, which I swear to give unto your fathers;

Deut. I. 36. Save Caleb, the son of Jephunneh, he shall see it; and to him will I give the land that he hath trodden upon and to his children, because he hath wholly followed the Lord.

Deut. I. 37. Also the Lord was angry with me for your sake saying, Thou shalt not go in thither.

“Not at the same time, though some think at the same place, near 38 years afterwards, they provoked him to speak unadvisedly with his lips; see Numb. xx. 10, 11, 12; Psa. cvi. 32, 33: *saying, thou shalt not go in thither*; into the land of Canaan, though he greatly importuned it, he could not prevail—see Deut. III. 25, 26, 27.”

Deut. I. 38. But Joshua, the son of Nun, which standeth before thee, shall go in thither; encourage him; for he shall cause Israel to inherit it.

Deut. I. 29. Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

Deut. I. 40. But as for you turn you and take your journey into the wilderness, by the way of the Red sea.

Deut. I. 41. Then ye answered and said unto me, We have sinned against the Lord, we will go up and fight according to all that the Lord our God hath commanded us. And when ye had girded on ever man his weapons of war, ye were ready to go up into the hill.

Deut. I. 42. The Lord said unto me, Say unto them, Go

to up, neither fight; for I am not among you; lest you be smitten by your enemy.

Deut. I. 43. So I spake unto you, and ye would not hear, but rebelled against the commandments of the Lord, and went presumptively up into the hill.

Deut. I. 44. And the Amorites, which dwelt in that mountain, come out and chased you, as bees do, and destroyed you in Seir even unto Hormah.

Deut. I. 45. And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you.

Deut. II. “Moses goes on with his account of the affairs of the people of Israel, and what befell them, now they turned into the wilderness again, but passed over in silence their travels there, till they came to Mount Seir, where having been some time they were bid to depart, verses 1, 2, 3, and were directed not to meddle with the Edomites, or take anything from them, but to pay them for what they should have of them, since they lacked not, verses 4-8; nor to distress the Moabites, of whose country, formerly inhabited by them and also Edom, some account is given, verses 9-12; when they were bid to go over the brook of Zered, to which, from their coming from Kadesh-barnea, was the space of thirty eight-years, in which time the former generation was consumed, verses 13-16, and now passing along the borders of Moab, they were ordered not to meddle with, nor distress the children of Ammon of whose land also and the former inhabitants of it, an account is given, verses 17-23; then passing over the river Arnon, they are bid to fight with Sihon king of Heshbon, and possess his land, verses 24, 25; to whom they sent messengers, desiring leave to pass through his land, and to furnish them with provisions for

their money, as the Edomites and Moabites had done verses 26-29, but he refusing, gave them opportunity to attack him, in which they succeeded, slew him and his people and took possession of his country."

Deut. III. "In this chapter the account is carried on of the conquest of the Amorites by Israel, of Og King of Bashan, and his kingdom, verses 1-11, and of the distribution of their country to the tribes of Reuben and Gad and the half tribe of Manassah, verses 12-17, and then the command to the said tribes to go out armed before their brethren, and assist them in the conquest of the land of Canaan, and then return to their possessions, verses 18-20, and also a command to Joshua not to fear, but to do to the Canaanitish kings and kingdoms, what he had done to the two kings of the Amorites, verses 21, 22. After which Moses relates the request he made, to go over Jordan and see the good land which was denied him, only he is bidden to look from the top of a hill to see it, verses 23-27. The chapter closes with the charge he was to give Joshua, verse 28, which was received in the valley where they abode, verse 29."

Deut. IV. "This chapter contains an exhortation to Israel to keep the commands, statutes and judgments of God, urged from the superior excellency of them, to those of all other nations, verses 1-8, from the manner in which they were delivered, out of the midst of fire, by a voice of words, but no similitude seen, verses 9-15, and the Israelites are particularly cautioned against idolatry, from the consideration of the goodness of God to them, in bringing them out of Egypt, verses 16-20, and the rather Moses is urgent upon them to be diligent in their obedience to the laws of God because he should quickly be removed from them, verses 21-24, and should they be disobedi-

ent to them, it would provoke the Lord to destroy them, or to carry them captives into other lands, verses 25-18, though then, even then, if they repented and sought the Lord, and became obedient, he would be merciful to them, and not forsake them, verses 29-31, and they are put in mind again of the amazing things God had done for them, in speaking to them out of fire, and they alive, in bringing them out of another nation and driving out other nations to make for them a home, all of which he used as so many arguments to move them to obedience to the divine commands, verses 32-40, and then notice is taken of the cities of refuge, &c."

Deut. V. "Moses after a short preface, verses 1-5, repeats the law of the decalogue, or ten commandments, with some little variation, verses 6-21, and then reminds the Israelites of the terrible manner in which it was delivered to them, verses 22, 23, which put them upon making a request that Moses might be a mediator between God and them, and hear what the Lord had to say and repeat it to them, to which they promised obedience, verses 24-27, which being agreeable to the Lord was granted, verses 28-31, and this laid them under a greater obligation to observe the commandments of God, and keep them, verses 32, 33."

Deut. VI. "Moses proceeds in his exhortations to the people of Israel, to attend to the commandments of God, that it might be well with them, verses 1-3, and begins with a principal and fundamental article of religion, which deserves their first and chief regard, the unity of God, and the love of him, verses 4, 5, which they were careful to instruct their children in, and even to be mindful of themselves, verses 6-9, and when they were come into the land of Canaan,

and into a plentiful enjoyment of all good things in it, they are exhorted to be careful not to forget the Lord, their kind benefactor; but to fear him, serve him, and not go after other gods, since he is jealous of his honor and worship, verses 10-15; and not to tempt him as they had done, but diligently keep his commandments, that it might be well with them in that land, verses 16-19; and when their children inquired the reason and meaning of such testimonies, statutes, and judgments, they were to give them the history of their case in Egypt, their deliverance from thence, the wonders that were wrought for them, and the introduction of them into the good land of Canaan, and to let them know that these commandments were in commemoration of these blessings, and by these they were laid under obligations to regard them since they were not only for the glory of God, but for their own good, verses 20-25."

Deut. VII. "The Israelites are exhorted to destroy the seven nations of the land of Canaan, when they entered into it, and to make no alliance with them of any kind, nor suffer any remains of idolatry to continue, verses 1-5; to observe which and other commandment God, for they are urged from the consideration of their being freely chosen of God above all other people and of their being redeemed out of the house of bondage, and of the Lord's being a covenant keeping God to them, verses 6-11, and it is promised them, for their future encouragement to keep the commands of God, that they should have an increase of all temporal good things and no evils and calamities should come upon them, verses 12-16, and lest they should be disheartened at the number and might of their enemies, they are put in mind of what God had done for

them in Egypt, and of what he had promised to do for them now, verses 17-20 and they are assured that the nations should be cast out before them, by little and little, until they were utterly destroyed, verses 21-24; and the chapter is concluded with an exhortation to destroy their images, and not let anything of that sort be brought in their houses, verses 25, 26."

Deut. VIII. "Moses repeats the exhortation to keep the commands of God, and urges the Israelites to it, from the consideration of the great good God had done for them in the wilderness, and even in those instances which were chastisements, and even of an humiliating nature, verses 1-6, and on consideration of the blessings of the good land they were going to possess, verses 7, 8, 9, for which blessings they should be thankful, and are cautioned against pride of heart through them, and forgetfulness of God, and his goodness to them whilst in the wilderness, and when brought into the land of Canaan, which they were to ascribe to his power and goodness, and not their own, verses 10-18. The chapter is concluded with a warning against idolatry, lest they perish through it, as the nations before them, verses 19, 20."

Deut. IX. "The Israelites are assured of the ejection of the Canaanites, though so great and mighty, to make room for them, verses 1, 2, 3, and they are cautioned not to attribute this to their own righteousness, but as to the righteousness of the nations which deserve to be treated so, and to the faithfulness of God in performing his promises made to their fathers, verses 4, 5, 6, and that it might appear that it could not be owing to their righteousness, it is affirmed and proved that they have been a rebellious and provoking people from their coming out of Egypt to that time, as was evident from their idolatry at Horeb, a

particular account of which is given, and of the displeasure of the Lord at it, verses 7-21, and their murmurings with which they provoked the Lord in other places, verses 22-24. The chapter is closed with the prayer of Moses for them on Horeb, to avert the wrath of God from them for their making and worshipping the golden calf, verses 25-29."

Deut. X. "An account is given of the order to Moses to hew two tables of stone, on which the Lord would write the words that were on the first, and make an ark and put them into it, &c."

Deut. XI. "In this chapter, the exhortation to love the Lord and keep his commandments is repeated and urged again, and again, from various considerations, &c."

Deut. XII. "In this chapter orders are given to destroy all the altars, pillars, groves and images made for the worship of idols in the land of Canaan, verses 1, 2, 3, and to bring all sacrifices and holy things unto the place which the Lord should choose for his habitation, and not do as they then did, not being come to their rest, verses 4-14, &c. The residue of this book to the 31st chapter contains the laws and regulations given to the Israelites."

Deut. XXXI. "Moses being old, and knowing he should quickly die, and must not go over Jordan with the people of Israel, acquainted them with it, and encourages them and Joshua to go over, notwithstanding, and not be afraid of their enemies, since the Lord would go with them, and deliver them into their hands, verses 1-8, and having written the law and delivered it to the priest, and ordered that it should be read at the end of every seven years, before all the people, that they and theirs might learn it, and fear

the Lord, verses 9-13; and whereas the death of Moses was very near, and the Lord foreseeing that the people would quickly go into idolatry, which would bring great calamities upon them, directed Moses to write a song, which should be a witness for him, and against them, in ages to come; Moses accordingly did, verses 11-23; and Moses having given charges to Joshua, and finished the writing of laws in a book, gave it to the Levites to put it in the side of the ark, verses 23-27, and then ordered the chief of the tribes to be gathered together, that he might deliver the song, which by the directions and inspiration of God he had written, verses 28-30."

Deut. XXXII. "This chapter contains the song referred to in the former, the preface to it, verses 1, 2, 3, the character of the divine and illustrious Person it chiefly respects, verse 4, the ingratitude of the people of the Jews to him, who were a crooked and perverse generation, aggravated by his having brought, made and established them, verses 5, 6, and which is further aggravated by various instances of divine goodness to them, first in providing and reserving a suitable country for them, at the time of the division of the earth to the sons of men, with the reason of it, verses 7, 8, 9; then what the Lord did for them in the wilderness, verses 10-12, after that in the land of Canaan, when they enjoyed plenty of all good things and in the possession of which they were, when the illustrious Person described appeared among them verses 13, 14; and when the sin of ingratitude to him before hinted at, is fully expressed, namely, *lightly esteeming the Rock of Salvation*, the Messiah, verses 15; nor could they stop here, but proceeded to more ungodliness, setting up other messiahs and saviors, which were an abomination to the Lord, verse 16,

continuing sacrifices when they should not, which were therefore reckoned no other than sacrifices to demons, and especially the setting up of their new idols, their own righteousness, was highly provoking and by all this they clearly showed they had forgot the Rock, the Saviour, verses 17,18; wherefore for the rejection of the Messiah and their persecution of his followers, they would be abhorred of God, verse 19, who would show him his resentment by the rejection of them, by calling the Gentiles, and by bringing the nations of the Romans upon them, verses 20, 21, whereby utter ruin and destruction in all its shapes would be brought upon them, verses 22-25, and were it not for the insolence of their adversaries, would be entirely destroyed, being such a foolish and unwise people, which appears by not observing what the enemies of the Messiah themselves allow, that there is no rock like him, whom they despise, verses 26-31, which enemies are described, and the vengeance reserved for them pointed out, verses 32-35, and the song closes with promises of grace and mercy to the Lord's people and wrath and ruin to his and their enemies, on which account all are called upon to rejoice in the latter day, verses 36-43; and this song being belivered by Moses, the people of Israel are exhorted to seriously attend to it, it being of the utmost importance to them, verses 44-47. The chapter is concluded with an order of Moses to go up to Mount Nebo and die, with the reason of it, verses 48 52."

Deut. XXXIII. "This chapter relates the blessings Moses pronounced upon the people of Israel a little while before his death; first, in general, on account of their having a law given them in so glorious a manner, verses 1-5; then in particular, the several tribes are distinctly blessed; Reuben, verse 6; Judah,

verse 7; Levi, verses 8-11; Benjamin, verse 12; Josep, verses 13-17; Zebulon and Issachar, verses 18, 19; Gad, verses 20, 21; Dan, verse 22; Naphtali, verse 23; Asher, verses 24, 25; and the chapter concludes with some strong intimations of what God was unto the people of Israel in general, and what he had done and would do for them; all of which are expressive of their great happiness, verses 26-29."

Deut. XXXIV. "This tells of Moses going to the top of Pisgah, where he was shown the whole land of Canaan, verses 1-4; of his death, burial, and age, verses 5, 6, 7; of Israel's mourning for him, and the time of it, verse 8; of his successor, Joshua, verse 9, and of the character of Moses, to whom no prophet was to be compared, verses 10-12."

CHAPTER XI.

JOSHUA AND HIS SUCCESSORS.

The Book of Joshua. "The subject matter of this book, is Joshua's taking upon him the government of the children of Israel, after the death of Moses, by a divine commission, exhortation and encouragement given him to engage in war with the Canaanites, his conquest of them, the division of the land of Canaan to the children of Israel, and their settlement in it. It is of great use not only to give us the geography of the land of Canaan, and the history of the church of God from the death of Moses to the judges; but shows the exact fulfilment of the prophecy, and the

faithfulness of God of his promises, in giving the land of Canaan to Israel, according to those made to their fathers, and the justice of God in punishing the Canaanites for their abominable sins, as had been foretold; and the wonderful care of God, and his love to the people of Israel, in protecting and preserving them, and settling them in such a good land, notwithstanding all their murmurings, ingratitude and unbelief in the wilderness. It may serve also to lead us to Christ, whose type Joshua was in all that he here related; his name has the signification of the salvation of the Lord in it; as he is called by the Greek writers, and so in the New Testament, Jesus a Savior, Acts vii. 45; Heb. iv. 8; and as they agree in their name, so they do in their state, condition and character. Joshua was a servant of Moses; Christ was made under the law, and became subject to it, both moral and ceremonial; and in their office, Joshua was the governor of Israel, and commander of their forces, for which he was well qualified with wisdom, courage and integrity; Christ is king of saints, and leader and commander of the people, who have fought their battles for them, being abundantly qualified, having the spirit of wisdom, counsel, might, and the love of the Lord resting on him. Joshua was a type of Christ, in various actions of his; in leading the people through the river Jordan, an emblem either of baptism, or of afflictions; or of death itself, in which he is with his people, and carries them through; in saving Rahab and her family, so God saves the worst and chief of sinners; in receiving the Gibeonites who submitted to him, as Christ does all that come to him; in his conquest of the several kings of the Canaanite, so Christ has conquered all the spiritual enemies of his people, sin, Satan, and the world; in bringing and setting the people in the land of Canaan, their

rest, and dividing it to them by lot, which Moses might not do; so Christ alone brings souls into true rest, into spiritual rest here, and eternal rest hereafter; in whom they obtain the inheritance of the heavenly glory by lot, and by whom they obtain and enjoy salvation and eternal life; and not by works of the law. This book contains the history of Joshua, of his government, his acts and deeds, from the death of Moses to his own; how long that was is not certain, Christian writers make his reign to be twenty-seven years."

Finling, however, that my book is growing too voluminous, with regret I am made to pass over the first twenty-three chapters of this book, and the comments on them, and ask your attention to the 24th.

Joshua XXIV. "This chapter gives an account of a second summoning of the children of Israel before the Lord at Shechem, verse 1; when Joshua in the name of the Lord rehearsed to them, the many great and good things the Lord had done for them, from the time of Abraham to that day, verses 2-13; and then exhorted them to fear and serve the Lord and reject idols, verse 14; and put them upon making a choice, whether they would rather serve the true God, or the gods of the Canaanites; and they having chosen the true God; he advised them to abide by their choice, 15-24; and made a covenant with them to that purpose, 25-28. The chapter is closed with an account of the death and burial of Joshua and Eliezer."

The book of Judges "seems to be the work of one person only; it is not certain who was that person, some ascribe it to king Hezekiah, others to Ezra and the Jewish writers to Samuel, which is most likely, who was the last of the judges. It is useful as a history, and without which the history of the

people of Israel would not be complete; it contains an account of all the judges except the last two Eli, and Samuel, of whom an account is given in the following books, and of some facts incidental to those times, related in an appendix at the end of it, concerning the idol of Micah, and the war of Benjamin; and furnishes out many useful moral obligations concerning God's displeasure at sin in his own people Israel, and his correction for it; and about his providential care of them in raising up for them deliverers in their time of need, as well as points out various virtues and excellencies in great and good men, worthy of imitation. It contains, according to Dr. Lightfoot and others, a history of 299 years."

The book of Ruth. "The Talmudists assert, and it is most probable, that Samuel wrote his own book, Judges, and Ruth, and it is commonly said that this book is an appendix to that of Judges, and an introduction to Samuel and is fitly placed between them both. According to Eusellius, with the Hebrews, Judges and Ruth make one book; the principal design of it is to give the genealogy of David, whom Samuel had annointed to be king of Israel, and from whom the Messiah was to come, who therefore may be said to be the aim and scope of it, as he is of all Scripture; and whereby it appears that he sprung both from Jews and Gentiles and is Savior of both, and there is a good foundation for both to hope in him; and the call and conversion of Ruth the Moabitess may be considered as a shadow, emblem, and pledge of the conversion of Gentiles. Many things besides may be learned from this little book; as the different circumstances of good people in this life, and the particular providence of God respecting them. It furnishes examples of bearing afflictions patiently, of industry, of courteousness, of kindness to strang-

ers and to young converts; none doubt the divine authority of this book, that consider the use of it in the genealogies of Ghrist by the evangelists Matthew and Luke."

CHAPTER XII.

THE KINGDOM OF ISRAEL.

The First Book of Samuel. "It contains a history of the goverment of Eli, and the birth of Samuel, and his education under him; of the succession of Samuel in it, and the resignation of it to Saul, when he was chosen king, of his administration, of his office, and of things done in the time of it, before and after his rejection, and of the persecution of David by Saul, and is concluded with his death."

The Second Book of Samuel. "It contains in it a famous prophecy concerning the building of the temple by a son of David, which had an exact accomplishment, 2 Samuel VII. 12, 13; as well as of the family of David, for a great while to come, which also was fulfilled, verse 19; and an emminent passage concerning the Messiah, the son of David, and of his divine Sonship, verse 14; quoted by the apostle Paul in proof of it, Heb. 1. 5. It contains a history of about forty years, for so long David reigned, seven years and six months in Hebron, over Judah, and thirty-three years in Jerusalem, over all Israel and Judah; and this book relates his last words."

Kings. The first and second books of Kings are really one book divided into two books on account of the bigness of it, as is the book of Samuel.

“The use of these books is to carry on the history of the Jewish nation, to show the state of the church of God in those times, and his providential care of it, amidst all the changes and vicissitudes in that state; and above all, to transmit to us the true genealogy of the Messiah, which serves to confirm the Evangelist, Matthew’s account of it.”

The First Book of Chronicles. “The use and design of these books are chiefly to give a larger account of the kingdom of Judah, especially after the division of it from the ten tribes, and of the kings thereof, than what is given in the preceding books, as in the last of these books; and particularly they ascertain the genealogy of Christ, that it might be clear and plain of what tribe and family the Messiah came, that he descended from the tribe of Judah, and from the kings of the house of David, as in this first book. They contain a history from Adam to the deliverance of the Jews from their captivity in Babylon. The first of this book reaches, according to Hottinger, to A. M. 2985, and the latter is a history of 472 years.”

2 Chron. “This and the proceeding were but one book originally, but were divided into two, because of the largeness of it, so this is only a continuation of the former history, that ends at the death of David; this begins with the reign of Solomon, goes through that, and all the kings of the house of David; of the kings of the house of Judah only, after the separation of the ten tribes, quite down to the captivity of Judah in Babylon, and reaches to the deliverance of the Jews from thence by Cyrus, and contains a history of four hundred and seventy-nine years. It

treats not at all of the kings of Israel, after the separation, only of the kings of Judah, through whom the line of the Messiah was drawn, and though it omits several things recorded of them in the book of kings, yet it gives abundance of anecdotes not to be met with there, which are of great use and advantage in history.”

Book of Ezra. “It is of use for the continuance of the sacred history, to point at the fulfilment of prophecies concerning the return of the Jews from captivity, and the rebuilding of the temple; and to give an account of the state of the church in those times, the trouble and difficulties it met with, and what care was taken to keep the tribes and families distinct, that it might be known from whom the Messiah sprung; this book contains, according to the calculation of Bishop Usher, from A. M. 3468 to 3538.”

The Book of Nehemiah “has always had a place in the canon of Scriptures, both with the Jews and Christians, and is of use to show the fulfilment of the prophecies of Zechariah, and especially of Dainel concerning the building of the walls of Jerusalem in troublesome times, to carry on the history of the Jews, and describe the state of the church in those times; what opposition was made to it, and what enemies it had, and what must be expected when any work of God is set about; it is the last of the historical books that was written, as is thought, and contains an history of the space of about twelve years, and from the 20th of Artaxerxes to the 32nd of his reign, see chap. I. 1; II. 1; XIII. 6.,

CHAPTER XIII.

LOOKING FORWARD TO CHRIST.

The Book of Esther. "This book is not only of use to the Jews, as it shows the origin and foundation of a feast of theirs, still kept up by them, the feast of Purim, and makes for the glory of their nation, and therefore it is no wonder it should be highly esteemed by them; but serves to show the singular providence of God in taking care of his people in adversity, in humbling the proud and exalting the lowly and in saving those who pray to him, and trust in him; it furnishes various instructions in the conduct of the several persons herein mentioned; it is a history of but ten or eleven years at most, from the third of Ahashuerus, to the twelfth of his reign, I. 3; III. 1."

The Book of Job. "This book may be considered either as a history of the life of Job, in which an account is given of him in his prosperity; of his afflictions, and how they came upon him; of a visit paid him by his friends, and of the discourses that passed between them, and of his restoration to greater affluence than he enjoyed before; or as a drama, or dialogue consisting of divers parts, and in which various speakers are introduced, as God, Satan, Job, his wife, and his friends; or as a dispute, in which Job's three friends are the opponent, himself is the respondent, Elihu the moderator, God the umpire, who settled and determined the point in question. It contains many useful things in it, concerning the Divine Being and the perfections of his nature, his wisdom, power, justice, goodness, and sovereignty; concerning original sin, and the corruption of mankind; concerning redemption by Christ, and good works to be done by men; and concerning the resurrection of the dead.

and eternal life. Some think Jobe was a type of Christ in his afflictions and sufferings; in his patience under them and deliverance out of them; in his exaltation to a higher pitch of happiness and prosperity, and in his intercession for his friends. He is, however, although in many things worthy to be imitated, yet in others he is to be blamed, and not followed. On the whole, this book, may be read with pleasure and profit."

Psalms. "The subject-matter of this book is exceeding great and excellent; many of the psalms respect the person, office and grace of Christ; his sufferings and death, resurrection, ascension, and session at the right hand of God; and are so exceedingly suitable to the gospel dispensation. The whole book is a rich mine of grace and evangelical truth, and a large fund of spiritual experience; and is abundantly suited to every case, state and condition that the church of Christ, or particular believers, are in at any time."

§ **The Book of Proverbs.** "This book consists of five parts, first a preface or introduction, which takes up the first nine chapters; the second, the proverbs of Solomon put together by himself, Chap. x.—xxv; third, the proverbs of Solomon copied by the men of Hezekiah, Chap. xxv.—xxx; fourth, the words of Agur; fifth, the instructions of Solomon's mother Bath-sheba, Chap. xxxi.

Eccl. "In general scope of design it is intended to expose the vanity of all worldly enjoyments to show that a man's happiness does not consist in natural wisdom and knowledge, nor in worldly wealth, nor in civil honor, power and authority, nor in mere externals of religion; but in the fear of God, and the worship of him. It encourages men to a free use of the

good things of life in a moderate way, with thankfulness to God; to submit with cheerfulness to adverse dispensation of providence, to fear God and honor the king, to be dutiful to civil magistrates, and kind to the poor, to expect a future state, and an awful judgment, with many other useful things."

The Song of Solomon. "The whole of this song is figurative and allegorical, expressing, in a variety of lively metaphors, the love, union and communion between Christ and his church; setting forth different forms, cases and conditions of believers, in this life, so that they can be in no spiritual case or condition, whatever, but that there is something in this song suitable to them; and which shows much to recommend it, and shows the excellency of it, and that it justly bears the title it claims, *Song of Songs*."

The Book of the Prophet Isaiah. "This contains some things historical, but chiefly prophetical, of which some relate to the punishment of the Jews, and other nations, but for the most part are evangelical, and concern the kingdom and grace of Christ; of which some are delivered out more clearly and perspicuously, and others more obscurely, under the type of the deliverance of the Jews from Babylonish captivity."

The Book of the Prophet Jeremiah. "This contains several discourses delivered to the people of the Jews, charging them with many sins they were guilty of; exhorting them to repentance; threatening them with the destruction of their city and temple, and with captivity in Babylon, and confronting the saints, not only with a promise of deliverance from thence, but of spiritual redemption by the Messiah. And it has in it several predictions of judgments upon other nations; and gives a particular account of the destruction of Jerusalem, and of the carrying of the Jews

captives into Babylon; which he lived to see, as the fulfilment of his prophecies.”

The Lamentations of Jeremiah. “This appears plainly to be written after the destruction of the city and temple, and the sad desolation made in the land of Judah, because of the sins of the priest and people, and the design of it is to lament these things, and bring them to repentance, and humiliation for their sins, and to give some comfortable hope that God will be merciful to them, and restore them again to their former privileges, for which the prophecies prays.”

The Book of the Prophet Ezekiel. “This contains in general visions the prophet saw; several threatenings against the people of the Jews, and prophecies against other nations, and an abundance of comfortable promises of the Messiah, and of blessings of grace by him, and of the state and condition of the gospel church, and the worship of it.”

The Book of Daniel. “Written by him, it is partly historical; relating facts in which he was concerned; and partly prophetical, of things that should happen from this time to the end of the world, and especially of the Messiah and his kingdom. This great man as he was, both in nature and grace, in religion and politics, lived throughout the captivity, but does not seem to have returned into Judea; but continued in the courts of the kings of the Medes and Persians, to take care of his people, the Jews. When he died is not certain.”

Hosea. “Hosea chiefly prophesied against the ten tribes of Israel; reproved them for their sins; exhorted them to repentance; threatened them with destruction in case of impenitence, and comforted the truly godly with promises of the Messiah, and the happy state of the church in the latter day.”

CHAPTER XIV.

THE INCARNATION OF CHRIST.

“In the fourth chapter of his epistle to the Galatians, the apostle Paul discourses upon the abrogation of the ceremonial law; under which the Old Testament saints were, being as children, under tutors. Here he makes use of a similitude of an heir, whilst under bondage being under tutors and governors, until the time fixed by the parent’s will, verses 1, 2, an accommodation of which simile is in verse 3, by which the Jews under the former dispensation are represented as children, and as in a state of bondage to the ceremonial law, from which there is a deliverance by Christ at the appointed time of the Father, by whom he was sent for that purpose; the act of sending him is ascribed to God the Father, the person sent is ascribed as the Son of God; the time when, as the fulness of time.”

Gal. IV. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

“The time agreed and fixed upon between God and his Son from all eternity, in the council and covenant of peace, when the Son of God should assume human nature, which time was diligently searched into by the prophets, was revealed unto them, and predicted by them, that it should be before the civil government ceased from Judah, and before the destruction of the second temple, particularly by Daniel, in his prophecy of the seventy weeks, towards and about the close of which there was a general expectation among the Jews of the Messiah’s coming, and was the fulness of the time here referred to and is sometimes called the dispensation of the fulness of

time, the end of the Mosaic dispensation and Jewish church-state, the last days of that state, and the end of the Jewish world, as to their ecclesiastical and civil polity. *God sent forth his Son*; personally and, relatively considered, is here meant, God the Father sent his Son; not by creation, as angels, Adam and all men are sons of God; nor by adoption, as saints are; nor by office as magistrates be; nor on account of his incarnation or resurrection from the dead, for he was the Son of God before either; but by divine generation, being the only begotten of the Father, of his divine nature and essence, equal to him, and one with him; and was sent by him; not without his consent or agreement, but with both, he readily and heartily agreeing to it, nor does it imply any local motion or change of place, but only designs the taking upon him human nature; nor does it suppose any superiority and inferiority, for though Christ as man, and in his official capacity as Mediator, is inferior to the Father, yet not as to his divine nature, or as the Son of God; but it suggests that he existed before he was sent, and that as a person, as a distinct person from the Father, otherwise he could not with propriety be said to be sent by him; also there was an entire harmony and agreement in the matter between them. The Father agrees to send his Son, and the Son agrees to be sent; and take upon him the office of Mediator, to take upon him self human nature, in order to obtain eternal redemption; his mission was from the Father, as Mediator: *made of a women*; not created as Adam was; nor begotten by man, as men commonly are, but *made*, which word the Holy Ghost chooses, to express the mighty power of God, in his mysterious incarnation, wonderful conception and birth. *Made of a woman*; made and formed in her, of her flesh and blood of which he took part; thus di-

recting the low estate and great humiliation of Christ, and shows that as sin came into the world by the woman, the Saviour from sin came also the same way: *made under the law*, under the civil and judicial law as a jew, to which he was subject, paying tribute to the collector of it; which shows he sprung from that nation to whom he was promised; and that he came before the civil government of that people was at an end. As a son of Abraham, he was circumcised on the eight day, according to the ceremonial law, kept the feast of the tabernacles, passovers, &c., which was proper, since he was the principal of it, in whom it centers, and for whose sake it was made, that he might completely fulfil it, and by so doing put an end to it; hence he was made under the moral law, both as man and the Surety of his people, and was subject to all the precepts of it, and bore the penalties of it, death, in their room and stead, and thereby fulfilled it, and delivered them from its curse and condemnation."

Isiah spoke of him in prophetic language, saying, For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; his name shall be called, Wonderful Counselor, The Mighty God, The everlasting Father, the Prince of Peace.

John introduces his gospel by saying, In the beginning was the Word, and the Word was with God; and the Word was God; the same was in the beginning with God. All things were made by Him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not, John 1. 1-5.

Matthew in the first chapter of his gospel gives the generations of Jesus Christ the son of David, the

son of Abraham; which he concludes by saying: So all the geneations from Abram to David are fourteen generations; and from David to the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations, Matt. i. 17.

The birth of the Son of God is related by Luke more particularly, than by the other evangelists. I therefore quote from him.

Luke i. 26-33. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail thou that are highly favored, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her. Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. (Read the residue of this chapter.)

Luke II. 1-14. And it came to pass in those days, that there went out a decree from Cæsar Augustus that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, everyone into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of

the lineage of David), to be taxed, with Mary his espoused wife, being great with child. And so it was, that, while they were there the days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped him in swaddling clothes and laid him in a manger because there was no room for him in the inn. And there were in the same country shepherds, abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them and the glory of the Lord shone round about them; and they were sore afraid: and the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. Upon which message the shepherds went to Bethlehem, and found all true the angels told them. See verse 15.

“On the eighth day after his birth, they brought the child into the temple, in obedience to the law, to have him circumcised; when Simeon beheld him, and recognized him as the promised One, he should see before death, took him in his arms and blessed him and delivered his prophecy concerning him. And Anna a prophetess, the daughter of Phanuel, coming in at that instant gave thanks to the Lord and spake of him to all of them that looked for redemption in Jerusalem.”

There is but little said of our Lord's life from the time he was 12 years old until he was 30 or 33

years old. Then begins the history of his ministry.

Luke III. 1-9. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate, being governor of Judea, and Herod tetrarch of Galilee, and his brothers Pailip tetrarch of Ituræa and of the region of Trachonitis, and Lycanias the tetrarch of Abilene, Anas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill be brought low; and the crooked shall be made straight and the rough ways shall be made smooth; and all flesh shall see the salvation of God. Then said he to the multitudes that came forth to be baptised of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children to Abraham. And now also the axo is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire. (The tree is judged by its fruit.)

Luke III. 10. And the people ask him, saying, What shall we do then?

Luke III. 16-17. John answered saying unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy

Ghost and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

CHAPTER XV.

THE BAPTISM OF CHRIST.

Matt. III. 13. Then cometh Jesus from Galilee to Jordan unto John to be baptized of him.

“That is, when John had for some time preached the doctrine of repentance, and administered the ordinance of baptism; for which time must be allowed, since he went into all the country about Jordan, and preached unto them, and baptised such large numbers; very probably it might be six months from his first entrance on his ministry; since there was difference in their ages, and so might be in their baptism and preaching. Now when John had given notice of the Messiah’s coming and so had prepared his way; had declared the excellency of his person, the nature of his work, and had raised in the people an expectation of him; *then cometh Jesus from Galilee; from Nazareth of Galilee, Mark i. 9; where he had lived for many years, in great obscurity, in all obedience to God and in subjection to his parents. From hence he came to Jordan to John, who was baptizing there; which shows the great humility of Christ, who came to John, and does not send for him, though John was his servant, and he was his Lord and master; and also his cheerful and voluntary subjection to the ordi-*

nance of baptism, since he himself, of his own accord, took that long and tedious journey. Nazereth is said to be three days journey from Jordan. The end and design of his coming, was *to be baptized of John*. It may reasonably be inquired what should be Christ's view in desiring to be baptized; it could not be to take away original or actual sin, since he had neither; nor has baptism any such efficacy to do this, in those who have either or both; but it was to show his approbation of John's baptism, and to bear testimony of it, that it was from heaven; and that he himself might receive a testimony both from heaven and from John that he was the son of God, and the true Messiah, before entering upon his public ministry, in to which he was in some measure initiated and installed hereby; moreover to set an example to his followers, and thereby engage their attention and subjection to this ordinance, *and to fulfil all righteousness.*"

Matt. III. 14. But John forbade him, saying, I have need of being baptized of thee, and comest thou to me?

"It appears from hence, that John knew Christ before he baptized him, and before he saw the spirit descending, and abiding upon him, John I. 33; wherefore that was not a signal, whereby he should first know him, but whereby his knowledge of him should be confirmed; which knowledge of him he had, not through his kindred to him, or by conversation he had with him before, but by immediate divine revelation; upon which account he *forbade him, saying, I have need to be baptized of thee, and comest thou to me?* Not with water baptism, which Christ never administered; but with baptism of Spirit, which was his peculiar office. Hence we learn that though

John was so good a man, was filled with the Holy Ghost from his mother's womb, had such large measures of grace, and such an exemplary life; yet he was far from thinking he was perfect and righteous in himself, but stood in need of Christ, and more grace from him. He seems surprised that Christ should come to him."

Matt. III. 15. And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him.

"It became John to administer the ordinance of baptism to Christ, as he was his forerunner, and the only administrator of it, and that he might fulfil the ministry which he had received, and as it became Christ to fulfil all righteousness, moral and ceremonial, and baptism being a part of his Father's will, which he came to do, it became him to fulfil this also. Since it became Christ, it cannot be unbecoming to submit to this ordinance; and since he looked upon it as a part of righteousness to be fulfilled by him, it ought to be attended to by all who would be accounted followers of him. John being overcome by the force of this argument, *suffered him*, to be baptized in water by him, as he had requested, and administered it to him."

Matt. III. 16. And Jesus when he was baptized, went up straightway out of the water; and lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him.

"Christ when he was baptized by John in the river Jordan, the place where he was baptizing, *went up straightway out of the water*. One would be at a loss at first sight for the reason why the evangelist should relate this circumstance, for after the ordinance was administered, why should he stay in the

water? What should he do there? Everyone would naturally conclude, without the mention of such a circumstance, that as soon as his baptism was over, he would come out of the water. We learn from it, that since he came up out of the water, he must have first gone down in it; must have been into it, and baptized in it; a circumstance in favor of baptism by immersion; for that Christ should go down into the rive Jordan, more or less deep, in order that John should baptize him by sprinkling or pouring seems too ridiculous to be credited by sensible people. But the chief view of the evangelist in relating this circumstance, is what follows: As soon as Christ was baptised, and before he had well got cut of the water, *the heavens were opened to him*; the airy heaven was really opened to him, parted, rent, or cloven asunder, as Mark i. 10; which made way for the visible descent of the Holy Ghost, in a bodily shape. A difficulty arises here, whether the words *to him*, refer to Christ or to John; no doubt but that the opening of the heavens was seen by them both; but John is particularly designed, as the vision was on his account, and for his sake, and to him the following words belong; *and he*, that is John, *saw the Spirit of God descending like a dove, and lighting upon him*; for this is what was promised to John, as a sign, which should confirm his faith in Jesus, as the true Messiah, and which he himself says he saw, and on which he founded the record and testimony he bore to Christ as the son of God;—see John i. 32-34. *The Spirit of God*, here said to descend and light on Christ, is the same, which in the first creation, moved upon the face of the waters, and now comes down on Christ, just as he was coming out of the waters of the Jordan, where he had been baptised. The descent was in *a bodily shape*, Luke iii. 32; an emblem

of the Spirit of God, who descended, and the fruits thereof, such as simplicity, meekness, love, &c., and the dove like innocence, humility, and affection of Christ, on whom he lighted.”

Matt. III. 17. And lo! a voice from heaven, saying This is my beloved Son, in whom I am well pleased.

“At the same time the heavens were opened, and the Spirit of God descended as a dove, and lighted on Christ, and while it abode upon him, an extraordinary voice was heard; hence the note of attention and admiration, *lo*, is prefixed unto it, as before, to the opening of the heavens; denoting something of great importance. This voice from heaven, was formed in articulate sounds, for the sake of John; and according to the other evangelists, was directed to Christ, Mark, i. 11; Luke, III. 22, expressing the following words: *this is my beloved Son*. This person who had been baptised in water, on whom the Holy Spirit now rested, is no other than the Son of God in human nature; which he took on himself, in order to be obedient to this, and the whole of his Father’s will. He is the natural, essential and only begotten Son of God. Christ always was and ever will be considered, both in person as the Son of God and in his office as Mediator, the object of his love and delight; whereupon he adds; *in whom I am well pleased*. It would be almost unpardonable, not to take notice of the Trinity, since a voice was heard from the *Father* in heaven, bearing witness to the *Son* in human nature on earth, on whom the *Spirit* had descended and now abode. The ancients looked on this as so clear and full a proof of this truth, that they were want to say: ‘Go to the Jordan, and there leave the doctrine of the Trinity.’ Add to all this, that since this declaration was immediately upon

the baptism of Christ, it shows that his Father highly approved of, and was well pleased with his admission to that ordinance.”

CHAPTER XVI.

THE TEMPTATION OF CHRIST.

Matt. IV. 1. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

“The same Spirit of God which had descended and lighted upon him in Jordan, now led him into the wilderness to be tempted of the devil; Satan the prince of devils, the enemy of mankind; whose principal business is to tempt; Christ was brought here to be tempted by him, that he might be tried before he entered on his public work, that he might be in all things like unto his bretheren, that he might have a heart as man, as well as power as God, to succor them who are tempted, and that Satan, whose works he came to destroy, might know his power, and in a short time, see the ruin of his kingdom by him. The time when this was done was then; when Jesus had been baptized by John, when the Holy Ghost descended on him, when he had such testimony from the Father of his relation to him, affection for him, and delight in him; then he was led immediately, into the wilderness to be tempted by and to combat with Satan. So it often is, that after communion with God in his ordinances, after large discoveries of his love and interest in us, follow sore temptations,

trials and exercises. There is a very great resemblance and conformity between Christ and his people in these things."

Matt. IV. 2. And when he had fasted forty days and forty nights, he was afterward an hungred.

"As Moses did when he was about to deliver the law to the Israelites, Ex. xxxiv. 28, and as Elijah did, when he bore his testimony for the Lord of host, 1 King, xix. 8, so did Christ, when he was about to publish the Gospel of his grace, and bear witness to the truth. *Forty nights* as well as days, are mentioned, making the whole day of twenty-four hours. During the whole of which time he was not attacked with hunger, but at the expiration of the forty days, *he was an hungred*; Luke iv. 2; both expressive of the reality of his human nature, which, supported so long without food, and without hunger, at length became an hungred; thus giving Satan the very advantageous opportunity of attacking him in the manner he did."

Matt. IV. 3. When the tempter came to him, he said, If thou be the Son of God command that these stones be made bread.

"By the tempter is meant the devil, see 1 Thess. III. v, because it is his principal work and business, in which he employs himself, to tempt men to sin, and either to deny or call in question the being of God, arraign his perfections, murmur at his providences and disbelieve his promises. When he is here said to come to Christ, we are not to understand that he then first began to tempt him, for the other evangelists expressly say, that he was tempted of him forty days, Mark i. 13; Luke iv. 2, but he now appears openly, and in visible shape; seeing all his efforts and temptations unsuccessful, and observing him to be

hungred, he puts on a visible form and with an articulate, audible voice, *he said if thou be the Son of God*; either doubting his divine Sonship, calling it in question, and putting him upon doing so too; wherefore it is no wonder that the children of God should be assaulted with the like temptations, or else arguing from it, if, or *seeing thou art the Son of God*; for he must know that he was, by the voice which came from heaven, and declared it, certain it is, that the devils knew, and were obliged to confess that Jesus was the Son of God, Luke iv. 41; a divine person, one possessed of almighty power; and therefore as a proof and demonstration of it, he urges him to *command that these stones be made bread*, pointing at some that laid hard by; but say the word and it will be done. He did not doubt his ability to do it, but wanted it done at his motion, and for his gratification, wanting him to be obedient to him; doubtless hoping to succeed because Christ was hungry; and because he had carried his point with our first parents, by tempting them to eat the forbidden fruit."

Matt. VI. 4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedith out of the mouth of God. See Deut. VIII. 3.

"The meaning of this Scripture is that God, in satisfying man's hunger, and in supporting and preserving his life, is not tied to bread only, but can do what ever he pleases to answer these ends as by raining manna from heaven, which is mentioned in the passage cited; therefore there was no occasion to change the nature of things, by turning stones into bread. Our Lord hereby expresses his confidence in God's ability, not only to support him in a wilderness, when destitute of supply, but that he

would do it. Christ in this and some following situations bears a testimony to, and establishes the authority of the sacred writings. and though he was full of the Holy Ghost, makes them the rule of his conduct; which ought to be observed against those, who under pretence of the Spirit, deny the Scriptures to be the only rule of faith and practice; and at the same time points out to us the safest and best method of opposing Satan's temptations; namely, by applying to, and making use of the word of God."

Matt. IV. 5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

"Not in a visionary way, but really and truly, Satan by divine permission, and with the consent of Christ, which shows his great humiliation and condescension, and power over his body, to move it from place to place; in such like manner as the Spirit caught up Philip, Acts VIII. 39, and carried him into the holy city. Luke says, *he brought him to Jerusalem*, Matt. IV. 9; called so because of the presence, worship and service of God, which had been in it, though then in a great measure gone. Satan frequents all sorts of places; men are nowhere free from his temptations; Christ himself was not in the Holy City nor in the Holy Temple; hither he brought him, and setteth him upon a pinnacle or wing of the temple. In this place the Jews set James, the brother of Christ, and from it cast him down headlong; this was the summit of the top of it, was one hundred and twenty cubits high. Satan's purpose in setting him here appears in the next verse."

Matt. IV. 6. And said unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their

hands they shall bear the up, lest at any time thou dash thy foot against a stone.

“He addresses, after the same manner as before; *if, or seeing, thou art the Son of God*; show thyself to to be so; give proof of thy Sonship, before all the priest which are in and about the temple, and before all the inhabitants of Jerusalem, *cast thyself down*, from the pinnacle of the temple; for since thou art the Son of God; no hurt will come to thee, and it will be full proof to all people that thou art the Son of God; for hither Satan had brought him hoping to get an advantage over him publicly. Let it be observed, that Satan did not offer to cast him down himself, his permission only being to tempt; we may add, that when he seeks the lives of men, he does not attempt to destroy them himself, but always puts them upon doing it. Observing the use Christ made of the Scriptures, he cites Scripture too, to encourage him to this action; the passage cited is Psa. xc. 11, 12; but he wilfully and wickedly omitted the words: *to keep thee in all thy ways*, which he saw was contrary to all his purpose and designs. also in urging this passage which only regards godly persons, in the way of their duty, to countenance actions which are out of the way of man’s calling, or which he is not called unto, and which are contrary to religion, and tempting God. Satan before tempted Christ to distrust the providence of God, and now he attempts to presume upon it; in like manner he deals with men when he argues from the doctrine of predestination and providence, the disuse of obedience to God’s commandments which are for their good in this life, and that to come, and if he tempted the Son of God to destroy himself, no wonder that the saints should some times be harassed with this temptation.”

Matt. IV. 7. Jesus answered him, It is written again, Thou shalt not tempt the Lord thy God.

“Christ takes no notice of the false and wrong citation of Scripture made by the devil, nor of any misapplication of it; but mildly replies, by opposing another passage of Scripture to him, Deut vi. 16, *ye shall not tempt the Lord your God*, thereby showing that he had produced Scriptures to a very wrong purpose, as the Scripture cannot contradict itself.”

Matt. IV. 8. Again, the devil taketh him up into an exceedingly high mountain, and sheweth him all the kingdoms of the world and the glory of them.

“This could not be a real sight, for there is no mountain in the world from whence one kingdom can be beheld, much less all the kingdoms of the world, much less the riches, pomp and glory of them; but this was a fictitious representation of them, which Satan was permitted to make, to cover which he took Christ into a high mountain; where he proposed an object externally to his sight and internally to his imagination, which represented, in appearance, the whole world, and all its glory. Satan thought to impose on Christ in this way. Luke says, it was done *in a moment of time*. This is not more surprising than his vanity, pride and imprudence in what follows.”

Matt. IV. 9. And saith unto him, All these things will I give thee if thou wilt fall down and worship me

“This is more fully and strongly expressed by the Evangelist Luke, iv. 6, 7; *And the devil said unto him, All this power will I give thee and the glory of them, for that is delivered unto me; and to whomsoever I will give it, if thou, therefore, wilt worship me, all shall be thine*. “In which words he sets up himself to be the god of this world, and sovereign dis-

poser of it. pretends it was delivered to him by the true God, who had left it to his disposal; and that he could invest Christ with the power and government of it, and put him in possession of its glory. Never was such monstrous arrogancy uttered as this; this poor proud wretched creature, has not the disposal at his pleasure of one single thing. He could not touch Job's person, nor his substance without divine permission, nor enter into a herd of swine, without Christ's leave; yet had the impudence to offer the whole world as if he had the disposal of it. The devil is not content to be worshipped by men, but seeks adoration from the Son of God."

Matt. IV. 10. Then saith Jesus unto him, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Matt. IV. 11. Then the devil leaveth him, and behold, angels came and ministered unto him.

"Having tempted him with all sorts of temptations and tried him every way to no purpose; having gone through the whole scheme and course of temptations, he had devised, without success; and having orders from Christ to depart, which he was obliged to obey, leaves until the time should come when he would be presented to bruise his heel, or bring him to the dust of death, see John, XIV. 30; Luke XXII. 53; and when he was gone, better company came in his room: *and behold, angels came and ministered unto him.* They came to him in visible, human form; after Satan was foiled, and was gone; that it might appear that Christ alone had got the victory over him, without any help or assistance from them. When they were come they *ministered unto him*, that is, they brought him food of their own preparing and dressing as they did to Elijah, 1 Kings XIX. 5, 6;

7, 8, to satisfy his human nature, and refresh his animal spirits, which had undergone great fatigue during the time he fasted and was tempted. So the angels are ministering spirits to the heirs of salvation both in a temporal and spiritual sense, Heb. i. 14.

CHAPTER XVII.

CHRIST'S MINISTRY.

Luke IV. 14. And Jesus returned in the power of the Spirit into Galilee, and there went out a fame of him, throughout all the region around about.

“Of which spirit he was full, and by which he was led into the wilderness, and had combated with Satan, and got the victory over him; and by virtue of which he entered on his public ministry, wrought miracles and taught with authority. He returned unto Galilee where he had been brought up, and from whence he came to John at Jordan, by the wonderful influence of the Holy Spirit which was in him, to the place where he was to begin his ministry, and work his miracles, and so fulfil a prophecy of him, Isa. ix. 1, 2; see Matt. iv. 12-16; *and there went out a fame of him, throughout all the region around about; through all Galilee, Syria, Decapolis and Jordan, see Matt. iv. 23-25.* The report of his doctrines and miracles was spread far and near, and on account of them, he became the subject of common talk of the people everywhere.”

Luke IV. 15. And he taught in their synagogues, being glorified of all.

“In the place of public worship used by the Galileans, where they met on the Sabbath days and week days to pray and hear the Scriptures expounded. Christ engaging here as public teacher was the reason of his fame being spread around the country: *being glorified of all*, that heard him; they were astonished at his doctrine; they wondered at his gracious words; they praised him as a preacher, and glorified him and God for him, because of the mighty works which were done by him.”

Luke IV. 16. And he came to Nazareth, where he had been brought up, and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.

“After he had gone through all Galilee, and had acquired great credit and reputation by his ministry and miracles, he came to the place where he was brought up, and was known to the inhabitants; and therefore it was proper that he should first exercise his ministry, and obtain reputation in other places which would prepare him a reputation among his townsmen, who otherwise in all likelihood would have treated him with disrespect and contempt: *and as his custom was, he went into the synagogue on the Sabbath day*. This was either his custom from youth when he dwelt at Nazareth, while a private person, and before he engaged in public service, whither he used to repair as an inhabitant of the city, and a member of the congregation, to attend and join in worship as he now did; or it refers to his custom since he became a public preacher, who at Capernaum, or any other place in Galilee when there was a synagogue, used to frequent it, whether on the Sabbath

or any other day, as he did here: *and stood up for to read*; by rising and standing up signified his inclination to read a portion of Scripture, if a book were delivered to him. It may be observed, that common Israelites, as well as priest and Levites, were allowed to read the Scripture publicly; and every sabbath day seven persons read, a priest, a Levite and five Israelites; the order was this: the priest read first, and after him the Levite, and it is said to be a known custom to this day that even an unlearned priest may read before the wisest man in Israel. Now Christ, on account of his great fame for his wisdom and mighty works, was admitted to this public service, and though he was not a Levite, and known by the inhabitants of the place to have been brought up to a trade."

Luke IV. 17. And there was delivered unto him the book of the prophet Esaias; and when he had opened the book, he found the place where it is written,

"That part of the sacred volume, which was delivered unto Jesus at that time, *was the book of the prophet Esaias*; it is likely, that the lesson for that day was to be read out of the prophecy of Isaiah; and it is probable that this was the single book of Isaiah, or that prophecy, rolled up by itself in one volume, that was delivered to Christ; as the law was divided into five parts, each fifth part was sometimes in a book or volume by itself; hence, a fifth part of the law is by the Jews interpreted, a book of the law, in which there is but one fifth part, so might the prophets be in separate and distinct parts. *And when he had opened the book*: or unrolled it, for books formerly were written on rolls of paper or parchment; and in this form is the law with the Jews in their syna-

gogues to this day. He unrolled it until he came to the place where he intends to read, *and found the place where it is written*: as expressed in the following verse, which is to be seen in Isa. LVI. 1, 2: which was either the lesson of the day, or what Christ particularly sought for, or was providentially directed to, pertinent to himself and proper to be read at that time; for it was not by chance that he lit upon this place and read it, but was according to his purpose and with design. Before the reading of the prophets, a blessing used to be said, which was in this form; 'Blessed art thou, O, Lord our God, the King of the whole world, who hath chosen the good prophets, and art well pleased with their words, which are said in truth; blessed art thou O, Lord, who hath chosen the law, Moses thy servant, and Israel his people and the prophets of truth and righteousness.' Whether this was said by Christ is not certain; however, he read the following passage."

Luke IV. 18. The Spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised.

"By whom is meant the third person in the Trinity; so called to distinguish him from the other spirits; and who gave to Christ as man, without measure, whereby he was qualified for his great work; and intends the Spirit of Jehovah with all his gifts and grace, who was and abode on Christ, as a Spirit of wisdom and understanding, of counsel, and of might, of knowledge and of the fear of the Lord. He was upon him and in him, the first moment of his conception, which was by his power; and he visibly descended on him at his baptism. The phrase denotes

permanency and continuance of him, and with him. *Because he hath annointed me;* for it was with the Holy Ghost he was anointed, to be a King and Priest, and so likewise to be a Prophet; hence he has the name Messiah, which signifies annointed. This unction he had, in order *to preach the gospel to the poor*; in Isaiah it is *the meek*, which designs the same persons and means such as are poor in spirit, and are sensible of their spiritual poverty, have low and humble thoughts of themselves, of their own righteousness and look to Christ for durable riches, and true righteousness, and frankly acknowledge all they have and are is owing to the grace of God; and generally speaking, they are the poor of this world, and have but a small amount of natural wisdom and knowledge; to them the gospel, or glad tidings of the love, grace and mercy of God, in Christ, of peace, pardon, righteousness, life and salvation by Christ, was preached by him; and that in so clear a manner and with such power and authority as it never was before or since; and for this purpose was he annointed with the oil of gladness, and above his fellows: *He hath sent me to heal the broken-hearted*; whose hearts are broken, made contrite by the Holy Spirit, and humble under a deep sense of sin, and mourn on account thereof and are ready to perish: *for a wounded spirit who can bear*. Now Christ was sent to heal such persons by his own stripes, by binding up their wounds, by the application of his own blood to them, which is a sovereign balm for every wound; by making manifest his pardoning grace to their souls and opening and applying the comfortable promises of his gospel by his spirit to them; *to preach deliverance to the captives*; who are captive of sin, Satan and the law; from which there is no deliverance, only by him, who saves his people from their sins, and redeems

them from the law, and leads captivity captive: *and the recovering of sight to the blind*; which in the prophets is, *and the opening of the prisons to them that are bruised*; now because persons in prisons are in darkness, and see no light, therefore they are represented as blind; both are the case of sinners, they are in the prison of sin and of the law, are blind, ignorant and insensible of their state, until Christ opens their eyes and sets them free; opens their eyes and gives them spiritual sight; when he says *to the prisoners, Go forth, and to them that are in darkness, Show yourselves*, Isa. XLIX. 9."

Luke IV. 19. To preach the acceptable year of the Lord.

"The time which he willed and fixed for the redemption of his people, and in which he showed his good will and pleasure unto sinful men, in the gift of his son to them, and for them; which was a time *acceptable to the Lord*. The sufferings of Christ were according to his will; his sacrifice was a sweet smelling savor to him; his righteousness was well pleasing to him, and the satisfaction and atonement for sin, he made, was a complete one; all Christ did and suffered was grateful to God, because his perfections were glorified, his people saved."

Luke IV. 20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue fastened on him.

Luke IV. 21. And he began to say unto them, This day is the Scripture fulfilled in your ears.

Luke IV. 22. And all bare him witness, wondering at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Luke IV. 23. And he said unto them. Ye will surely say unto me this proverb, Physician heal thy self. Whatsoever ye have heard done in Capernaum, do also here in thy country.

Luke IV. 24. And he said, verily I say unto you, No prophet is accepted in his own country.

Luke IV. 25. But I tell you of a truth, Many widows were in Israel in the days of Elias, when the heavens were shut up three years and six months, when great famine was throughout all the land.

Luke IV. 26. But unto none of them was Elias sent, save unto Sarepta, a city in Sidon, unto a woman that was a widow.

Luke IV. 27. And many lepers were in Israel in the times of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian.

Luke IV. 28. And all they in the synagogue, when they heard these things were filled with wrath.

“The ruler and minister, and the whole multitude of common people that were met together for worship, and who before were amazed at his eloquence and gracefulness of his delivery, and could not account for it, also approved of his ministry, but could not tell how he come by it; *when they heard these things*; the two instances of Elijah and Elisha; the one supplying the wants of a Sidonian widow and the other healing a Syrean leper, when no notice was taken by them of poor widows and lepers in Israel: *were filled with wrath*; for they saw by these instances, that they were compared to the Israelites of the times of Ahab and Jezebel, and that no miracles were to be wrought among them, or benefits conferred on them, though they were his townsmen; yea, that the Gentiles were preferred unto them; and the calling of the Gentiles was here plainly intimat-

ed, which was always ungrateful and provoking to the Jews; and it was suggested that the favours of God and grace of the Messiah, are dispensed in a sovereign and discriminating way; than which nothing can be more offensive to the carnal mind."

Luke IV. 29. And rose up and thrust him out of the city and led him to the brow of the hill whereon the city was built, that they might cast him down headlong.

"They rose up in great tumult before the service was over, and without being dismissed, *and thrust him out of the city*; first out of the synagogue and then out of the city, as unworthy to be in it, though an inhabitant of it; as if he had done something deserving death and therefore to be punished as a malefactor without trial; *And led him to the brow of the hill*; the edge of it, where it runs out and hung over the precipice; *whereon the city was built*; that they might cast him down headlong and break him to pieces, in the manner ten thousand Edomites were killed by the Jews, in the time of Amaziah, 2 Chron. xxv. 12. These men without regard to the place of worship they were concerned in, or the Sabbath, rose up in great confusion, wrath and fury, and without a show of justice, and in the most brutal and barbarious manner attempted to killed Christ."

Luke IV. 30. But he, passing through the midst of them, went his way.

Another discourse preached by the Savior is recorded as follows:

Matt. XI. 27. All things are delivered unto me of my father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.

“This is to be understood of Christ, as the Mediator; for as God, nothing was delivered unto him, he had all things, all perfection, power and glory; all persons are given into his hands, angels and men; good angels are delivered to be confirmed in him, as their head, and to be made use of by him; evil spirits which are subject to his disciples, are also at his command and disposal; and all powers in heaven and on earth are given unto him; all the treasures of wisdom and knowledge are hid with him, and distributed to the sons of men, all the blessings of grace and the promises of the everlasting covenant, and all the glory and happiness of his people, are put into his hands: *and no man knoweth the Son but the Father*; the transcendent glories and perfections of his nature, as the Son of God; nor the whole of his work and office as Mediator; or all that he was to do and suffer for his people; all that he had done for them, and should communicate to, and bestow upon them. *Neither know any man the father save the Son*; his essence of glory, his mind and will, his purpose and decrees, his counsel and covenant; the grace and love of his heart to his chosen people; what he had prepared and laid up for them and will make them partakers of to all eternity: *and he to whomsoever the Son will reveal him*; both himself and his Father, and the grace and glory of each, which he does by his Spirit, who is the Spirit of wisdom and revelation in the knowledge of him; and which entirely depends on his own sovereign will and pleasure.”

Matt. XI. 28. Come unto me, all ye that labour, and are heavy laden, and I will give you rest.

“Christ having signified that the knowledge of God and the mysteries of grace are only to be come at through him; and that he has all things relating to the peace, comfort, happiness and salvation of men

in his hands, kindly invites and encourage souls to come unto him for the same; by which is meant, not local coming on account of hearing him preach; for so his hearers to whom he now directed his speech were already come; many of them as multitudes did and might do, come to Christ is this way, who never know, or receive any spiritual benefits from him; nor a bare coming to him under the ordinance of baptism or attendance at the Lord's supper, the latter of which was not yet instituted; both may be performed by persons who are not yet come to Christ; but is to be understood of believers in Christ, the going of the soul to him in the exercise of grace from him, and desire after him, faith and hope in him; believing in Christ and coming to him are synonymous terms, John vi. 35. Those who come to Christ aright, come as sinners to a full, suitable and willing Savior, venture their souls upon him, and trust him for righteousness, life and salvation, who shows his willingness to save, and his readiness to give relief to distressed minds. The persons invited, are not all mankind, *but all ye that labor and are heavy laden*; meaning not those who are laboring in the service of sin and Satan, are laden with iniquity and insensible of it; these are not weary of sin, nor burdened with it, nor do they want or desire any rest for their souls, but such who groan on account of the burden of sin on their conscience, and are pressed down with the yoke of the law and the load of human traditions, having labored until they are weary in order to find peace and rest for their souls."

Matt. IV. 29. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest for your souls.

"Christ exhorts persons to come to him for rest and happiness; to profess their faith in him, to em-

brace the doctrine of the gospel, to submit to his ordinances, live according to his laws, commandments and orders, which he as King of saints has made and requires obedience to; so those who come to him for life and believe in him as the Saviour of souls, must not set in idleness or lay aside the performance of good works, and live in licentiousness, but always doing the work and will of the Lord. This he calls his yoke, in distinction from the law of Moses and tradition of the elders: *and learn of me, for I am meek and lowly in heart*; reference seems to be made to Zach. ix. 9, when such characters are given to the Messiah. The meekness, humility and lowliness of Christ appears in his assuming human nature; in his subjection to his Father; in the whole of his conversation and deportment among men; in his submission to the ordinances of baptism; in the course of his obedience to God, and in his sufferings and death; and is to be imitated by all his followers, who may learn many excellent things from his examples, as well as from his doctrines, particularly that whereas he was such a person, yet condescended to perform every duty with readiness and cheerfulness, should not think it below them to conform to every ordinance of his, every branch of his will; for he has set them so many examples, and they should tread in his steps, and walk as he walked. There never was such an example of humility and lowliness of mind, nor is there any instance so worthy of imitation as his. Our Lord says: *learn of me*, not of men, *and ye shall find rest for your souls*; which shows the rest he speaks of to be a spiritual rest, which is to be enjoyed in obedience to Christ's commandments: *whose ways are ways of pleasantness and his paths are paths of peace*.

CHAPTER XVIII.

REGENERATION.

John I. 10. He was in the world, and the world was made by him, and the world knew him not.

“This is to be understood, not of his incarnation; for the word *was*, even all the time *has* from the creation of the world, denotes passed existence in the world, and the *world* intends, the world in general, as opposed to Judeas, and the people of the Jews, in the next verse; moreover the incarnation of the Word is spoken of in verse 14, a new and distinct thing from this, but as his being in the world when first made and since, by his essence, by which he fills the whole world; and by his power, upholding and preserving it, and by his providence, ordering and managing all the affairs of it, and influencing and governing all things in it, giving natural life and light to creatures in it, he was in it, as the light and life of it, and filling it and them, with various blessings of goodness; and he was in the promise and types before, as well as after the Jews were distinguished from the other nations, as his peculiar people, and he was frequently visible in the world, in an human form before his incarnation, as in Eden’s garden to our first parents, to Abraham, Jacob, Manoah and his wife and others. *And the world was made by him*; this regards the whole universe, creatures and things, therefore cannot design the new creation; besides, if all men in the world were anew created by Christ, they would know him: *and the world knew him not*. There was at first, a general knowledge of Christ throughout the world among all the sons of Adam, after the first promise of him, which for awhile, continued; but in process of time

being neglected and slighted, it was forgotten, and utterly lost, as to the greater part of mankind, for the Gentiles, for many hundreds of years, as they knew not the true God, so they were without Christ without any notice of the Messiah, and this their ignorance, as it was first their sin, became their punishment.

John I. 11. He came to his own, and his own received him not.

“By his own are meant the whole body of the Jewish nation, so called because they were chosen by the Lord above all people, had distinguishing favors bestowed upon them; as the adoption, the covenants, the promises, the giving of the law, and the services of God; and had the Shekinah, and the symbol of the divine presence in a remarkable manner among them, and the promises of the Messiah was in a peculiar manner made to them; and indeed he was to be born of them, so that they were his kindred, his people and his own nation. Now Christ, the Word, came to the Jews before his incarnation, not only in types, personally and real, and in prophecies and promises, and in the word and ordinances, but in person; as to Moses in the bush; and gave orders to deliver the children of Israel out of Egypt, he came and redeemed them himself with a mighty hand, and out-stretched arm; in his love and pity he led them through [the Red sea as on dry ground; and through the wilderness in a pillar of fire by night; and he appeared to them at Mount Sinai and gave unto them the lively oracles of God: *and his own received him not*; they did not believe in him, nor obey his voice; they rebelled against him, and tempted him often, particularly at Massah and Meribah; they provoked him to anger and vexed

and grieved his Holy Spirit, as they afterwards slighted the gospel by the prophets.”

John I. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

“*But as many as received him.* This is explained in the latter part of the next verse, by believing in his name; receiving him as the Word, and Son of God, as the Messiah, Saviour and Redeemer; as receiving grace out of his fulness, and every blessing in him, as a justifying righteousness, pardon of sin and inheritance among them that are sanctified; for, though the generality rejected him, there were some that received him: *to them he gave the power to become the sons of God*, as such were called, in distinction from the children of men, Gen. vi. 2, 4. To be the sons of God is a very special favour, a great blessing and high honor; saints indeed are not in so high a sense the sons of God as Christ is; but by adopting grace; and in this, Christ, the Word, has a concern, as all three divine persons have. The Father predestined men to the adoption of children, secures this blessing for them in the covenant of his grace, and puts them among the children, and assigns them a good heritage; the Spirit, and who is therefore called the Spirit of adoption, discovers and applies this blessing to them, and witnesses to their spirits that they are the children of God; and Christ the Word, or Son of God, not only espoused their persons, and in time assumed their nature, and by redemption of them, opened a way for their reception of the adoption of children; but actually bestows upon them the *power*, as it is here called, of becoming the sons of God: by which is meant, not a power of free-will to make themselves the sons of God, if they will

make use of it; but it signifies the honour and dignity conferred on such persons; it is more honorable than to be a son or daughter of the greatest potentate on earth, and is expressive of its being a privilege; for so it is an underserved and distinguishing one, and is attended with many privileges; for such are God's household and family. Hence follows, *even unto them that believe on his name*; that is, in Christ, the Word; the phrase is explanative of the former part of the verse, and is a discription and manifestative character of the sons of God; for though the elect of God by virtue of electing grace and the covenant of grace, are the children of God before faith; and are so considered in the gift of them to Christ, and when he came into the world to gather them together; and so antecedent to the Spirit of God being sent down into their hearts, to make this known to them; yet no man can know his adoption, nor enjoy the comfort of it, or claim his interest in it, until he believes."

John 1. 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

"*Which were born, not of blood; or bloods*, in the plural number. The birth here spoken of, is regeneration, expressed by a *being born again* or *from above*; by being quickened by the Spirit and grace of God; by Christ being formed in men; and by partaking of the divine nature; and by being made new creatures, as all that believe in the name of Christ are; and which is the evidence of their being the sons of God; and now this is owing not to blood or bloods; not to the blood of circumcision; or of the passover, which the Jews had an high opinion of, ascribed life and salvation to, and to which nation this may be opposed; so their commentators on Ezek. XVI. 6,

where the word *live* is twice used, observe on the first five, by the blood of the passover, on the second live, by the blood of circumcision; but, alas, these contribute nothing to the life of the new creature; nor is regeneration owing to the blood of ancestors, to natural descent, as from Abraham, which the Jews valued themselves upon; for sin and not grace is conveyed by natural generation; all men are of one blood, and that is tainted with sin, and therefore can never have any influence on regeneration; no blood but the blood Christ can cleanse from all sin. *Nor of the will of the flesh*; man's free will, which is carnal and corrupt, is enmity to God, and impotent to every thing that is spiritually good, regeneration is ascribed to another power, even to the will and power of God, and denied this: *nor of the will of man*; of the best of men, as Abraham, David, and others; who though ever so willing and desirous, that their children, relations and friends should be born again and be partakers of the grace of God, and live in his sight, could not effect any thing of this kind; all that they can do is to pray for them and give advice."

John III. 1. There was a man of Pharisees, named Nicodemus, a ruler of the Jews.

John III. 2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher sent from God; for no man can do these miracles that thou doest, except God be with him.

John III. 3. Jesus answered, and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

"Jesus answered and said unto him. Not to any express question put by Nicodemus; unless it can be thought that a question of this kind might be asked: What is the kingdom of God, so much spoken of in

thy ministry? and what is requisite to the seeing and enjoying of it? though not recorded by the evangelist; but rather to the words of Nicodemus, concluding, from his miracles, that he was the Messiah; and that the kingdom of God was now approaching, or the world to come, the Jews so much speak of; and in which all Israel, according to their notion were to have a part; and which notion our Lord, in the following words, seems to oppose: *Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God*; Nicodemus, according to the sense of the nation, thought, that when the Messiah came, and his kingdom was set up, they should all share in it, with out any more ado; they being descendants of Abraham, and having him for their father; but Christ assures him, that he must be *born again*; in distinction from and opposition to his first birth by nature, in which he was vile, polluted, carnal, and corrupt, being conceived in sin and shapen in iniquity, and was a transgressor from the womb, and by nature a child of wrath; and in opposition to his descent from Abraham, or being born of him and of his seed; for this would be of no avail to him in this case, nor give him any right to the privileges and ordinances of the kingdom of God, or the Gospel dispensation, see Matt. III. 9, as also to the birth of proselytism; for the Jews have a frequent saying, that “one that is made a proselyte, *is like a new born child.*” Which they understand, not in a spiritual but in a civil sense; such being free from all natural, and civil relations, and from all obligations to parents, masters, &c. And by this phrase our Lord signifies, that no man, either as a man, or as a son of Abraham, or as a proselyte to the Jewish religion, can have any true knowledge of, or right unto, the enjoyment of *the kingdom of God*, unless he is born again, or regen-

erated and quickened by the Spirit of God, renewed in the spirit of his mind; has Christ formed in his heart; becomes a partaken of the divine nature, and in all respects a new creature; another in heart, in principle, in practice and conversation; or unless he *be boru from above*, as the word is rendered in verse 31, that is, by a supernatural power, having the heavenly image implanted in him; and being called with an heavenly calling, even with the high calling of God in Christ Jesus; if this is not the case, a man can have no true knowldege of the kingdom of the Messiah, which is not a temporal or carnal one; it is not of this world, nor does it come by observation; nor can he have any right to the ordinances of it, which are of a spiritual nature; and much less can he be thought to have any true notions, or to be possessed of the true knowledge of grace, which lies in righteousness, peace and joy in the Holy Ghost; or have a fitness for, or a right unto, the kingdom of glory; though by the following words it seems the word is rightly rendered, *again*, or the second time."

John III. 4. Nicodemus said unto him, How can a man be born again when he is old? can he enter the second time into his mother's womb, and be born?

John III. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

"*Jesus answered, Verily, verily, I say unto thee*; explaining somewhat more clearly what he before said: *except a man be born of water, and of the Spirit*; these are two words expressing the same thing, as Kimchi observes in many places in his commentaries, and signify the grace of the Spirit of God. By water is not meant material water, or baptismal water; for water baptism is never expressed by water only,

without some additional word, which shows that the ordinance of water baptism is intended; nor has baptism any regenerating influence in it; a person may be baptised, as Simon Magus was, and yet not born again; and it is so far from having such virtue, that a person ought to be born again, before he is admitted to that ordinance: and though submission to it is necessary, in order to a person's entrance into a church state, yet it is not necessary to the kingdom of heaven, or to eternal life and salvation; such a mistaken sense of this text seems to have given rise to infant baptism in the African churches; who taking the words in this bad sense, concluded their children must be baptized, or they could not be saved; whereas by water is meant, in a figurative and metaphorical sense, the grace of God, as it is elsewhere. See Ezek. xxxvi. 25; John iv. 14; which is the moving cause of this new birth and according to which God begets men again to a lively hope, and that by which it is effected; for it is by the grace of God and not by the power of man's free will, that any are regenerated, or made new creatures; and if Nicodemus was an officer in the temple, that took care to provide water at the feasts, as Dr. Lightfoot hints, very pertinently does our Lord make mention of water, it being his own element; regeneration is sometimes ascribed to God the Father, as in, Pet. i. 3; James i. 18; and sometimes to the Son, 1 John ii. 29; and here to the Spirit, as in Tit. iii. 5; who convinces of sin, sanctifies, renews, works faith, and every other grace, begins and carries on the work of grace unto perfection; and unless a man has this work of his wrought in his soul, as he can never understand divine and spiritual things, so he can have no right to gospel ordinances, or things appertaining to the kingdom of God; nor can he be thought to have passed from death to

life, and to have entered into an open state of grace and the kingdom of it.”

John III. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit.

“*That which is born of the flesh is flesh*; man by his natural birth, and as he is born according to the flesh of his natural parents, is a mere natural man; that is, he is carnal and corrupt, and cannot discern spirital things; nor can he, as such, enter into, and inherit the kingdom of God—see 1 Cor. II. 14; xv. 50. And therefore there is a necessity of his being born again, or of the grace of the Spirit, and of his becoming a spiritual man; and if he was to be, or could be born of the flesh, or ever so many times enter into his mother’s womb, and be born, even if it were possible, he would still be but a natural man, and so unfit for the kingdom of God. By flesh here is not meant the fleshy part of man, the body, as generated of another fleshy substance; for this is no other than what may be said of brutes; and besides, if this was the sense, Spirit in the next clause, must mean the soul, whereas one soul is not generated from another; but by flesh is designed, the nature of man; not merely as weak and frail, but as unclean and corrupt, through sin; and which being propagated by natural generation from sinful men, cannot be otherwise; for, *Who can bring a clean thing out of an unclean? not one*, Job. XIV. 4. And though the soul of man is of a spiritual nature, and remains a spirit, notwithstanding the pollution of sin; yet it being defiled with the flesh, and under the power and influence of the lusts of the flesh, it may well be said to be carnal or fleshly; hence, flesh, as it stands opposed to spirit signifies the corruption of nature, Gal. v. 17; and such who are in a state of unregeneracy, are said to be after

the flesh, and in the flesh, and even the mind itself is said to be carnal, Rom. VIII. 5, 6, 7, 8. *And that which is born of the Spirit is Spirit*; a man that is regenerated by the Spirit of God, and the efficacy of his grace, is a spiritual man; he can discern and judge all things of a spiritual nature; he is a fit person to be admitted to spiritual ordinances and privileges; and appears to be in the spiritual kingdom of Christ; and has a right to the world of blessed spirits above; and when his body is raised a spiritual body; will be admitted in soul, body and spirit into the joy of his Lord. *Spirit* in the first part of this clause signifies the Holy Spirit of God, the author of regeneration and sanctification; hence that work is called the sanctification of the Spirit, and the renewing of the Holy Ghost, 1 Peter i. 2; Titus III. 5. And *Spirit* in the latter part, intends the internal work of grace upon the soul, from whence a man is denominated a spiritual man; and as a child bears the same name with its parents, so this is called by the same as author and efficient cause of it, is of a spiritual nature, and exerts itself in spiritual acts and exercises, and engages in spiritual things: and has its seat in the spirit or soul of man."

John III. 7. Marvel not that I said unto thee, Ye must be born again.

"*Marvel not that I said unto thee*; for Nicodemus was quite astonished at this doctrine of the new birth; it was altogether new to him; nor could he understand, or conceive in what manner it could be: *ye must be born again*; there is a necessity of regeneration of those, who are the chosen of God, and the redeemed of the Lamb; and of them only can the words be understood; for as for others, they neither can, nor will, nor must be born again; but the people

of God *must* be; partly because it is the will of God; it is his purpose and resolution, that they shall be regenerated; he has chosen them, through sanctification of the Spirit unto salvation by Christ; this is the way and method of saving sinners he has fixed upon, namely, not to save them by works of righteousness, but by grace, and according to abundant mercy, through the washing of regeneration, and the renewing of the Holy Ghost; and partly, because of the case and condition of men, which requires it; for whereas the chosen people of God, are predestinated to the adoption of children, and are taken into the family of God, and are heirs to an inheritance, it is necessary they should have a nature, temper and disposition of mind, suitable to the inheritance they are to enjoy; which they have not in their natural estate, but is conveyed to them in regeneration. Their carnal minds are enmity to God, and it is necessary they should be friendly to him, which cannot be, without regeneration; nor can they until they are born again please God, or do those things which are pleasing to him; to which may be added, what Christ has before suggested, which shows the necessity of it, that without it no man can either see or enter into the kingdom of God. To take off the surprise of Nichodemus, our Lord instances in a common natural case, to which regeneration may be compared and illustrated."

John III. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every-one that is born of the Spirit.

"*The wind bloweth where it listeth; for ought any mortal can say, or do to the contrary; so the spirit of God is free in regeneration; he works how, and where and when he pleases, he acts freely in the*

first operations of his grace on the heart, and in all after influences of it, as well in as the donations of his gifts to men, for different purposes, see 1 Cor. xii. 11, and this grace of the Spirit in regeneration, like the wind is powerful and irresistible, it carries all before it; there is no withstanding it, it throws down Satan's strong holds, demolishes the fortifications of sin; the whole pose of hell, and the corruptions of a man's heart, are not a match for it, when the Spirit works; who can let? *And thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth*; as the wind, though its sound is heard, and the force felt, it cannot be seen; nor is it known certainly from whence it comes, and where are the treasures of it, from whence it begins, and where it ends; so is the grace of the Spirit of God in regeneration to a natural man; it is imperceptible, indiscernable, and unaccountable by him, 1 Cor. ii. 14. *So is every one that is born of the Spirit*; he is regenerated by grace that is, as truly sovereign, as powerful and irresistible, as the wind is, and seeing so ordinary a thing as the blowing of the wind is of such a nature, and so little to be accounted for; regeneration by the Spirit of God, who is comparable to the wind, and whose name so signifies, need not be thought so marvelous and astonishing, though the natural man discovers it not, and can't account for it. The beauty and propriety of this simile will more appear by observing the same Hebrew word is used both for the wind, and for the Holy Spirit of God; it is used for the *wind*, in Gen. iii. 8; viii. 1; 1 Kings, xix. 11; Eccl. i. 6, and in other places, and for the Spirit of God, in Gen. i. 2; vi. 3; Job. xxxiii. 4, and elsewhere; and so likewise the Greek word is used for them both, for the wind in this place, and often for the Holy Ghost; and it may be observed that the Holy Spirit, because of his pow-

erful, comfortable and quickening influence, is compared to the wind, especially to the south wind; passages in the Old Testament, which Christ might have in view, Cant. iv. 16, Zech ix. 14. What our Lord here says concerning the wind, is confirmed by all experience and philosophical observations, the rise of the winds, from whence they come and whither they go, cannot be accounted, the treasures of them are only with God, and known to him. See Eccl. xi. 5. Hence Peter tells the scattered strangers, 1 Peter i. 22-25, Seeing you have purified your souls by obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass witherith and the flower thereof falleth away. But the word of the Lord endureth forever and this is the word which by the gospel is preached unto you. Again the work of regeneration is called quickening.

John V. 21. For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will.

Hence the Apostles wrote to the Ephesian brethren, Eph. ii. 1-10: And you hath he quickened who were dead in trespasses and in sins. Wherein in time past ye walked according to the course of this world; according to the prince of the power of the air, the spirit that worketh in the children of disobedience. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. But God who is rich in mercy, for the great love

wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved. And hath raised us up together and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus, For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works lest any man should boast; for we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them.

Believing that these Scriptures are so plain, that all who read may know their meaning, I do not offer comment upon them.

CHAPTER XIX.

ELECTION AND FINAL PRESERVATION.

John VI. 37. All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.

John VI. 39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day.

John VI. 44. No man can come unto me, except the Father which hath sent me draw him; and I will raise him up at the last day.

John VI. 45. It is written in the prophets. And they shall be all taught of God. Every one therefore that hath heard and hath learned of the Father cometh unto me.

In accord with this great truth, we have the following:

Matt. XVI. 13-18. When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the son of man am? And they said, Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Jesus answered and said unto him, Blessed art thou, Simeon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.

John VI. 63. It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.

Note the force of the last clause, it is this; *the words that I, Christ, and no one else: the words that I speak unto you they are spirit and they are life.*

CHAPTER XX

THE FLOCK.

John X. 14-16. I am the good Shepherd, and I know my sheep, and am known of mine; as the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have which are not of the fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

“And other sheep I have; not distinct from those for whom he laid down his life, but from those who were under the Old Testament dispensation, and who heard not the thieves and robbers that were before Christ, verse 8, others besides the lost sheep of the house of Israel, or the elect among the Jews to whom Christ was sent, and by whom are meant the chosen of God among the Gentiles, who were sheep, though not called and folded, for the reasons given in verse 3. These though uncalled, belonged to Christ, he had an inheritance in them, they were given him by his Father; he had them in his hands and upon his heart; his eye was upon them, and they were under his notice, inspection and care: which are not of this fold; of the Jewish nation and church, being aliens from the commonwealth of Israel, and strangers to the covenants of promise; were as sheep going astray; and were scattered about in the several parts of the world, and were to be redeemed out of every kindred, tongue, people and nation: then also I must bring; out of the wilderness of the world, from among the men thereof, their former sinful companions, from the folds of sin and Satan, and the pastures of their own righteousness, to himself and unto his Father’s presence, to his house of ordinances,

to good fold of green pastures, and at last to his heavenly kingdom and glory.”

“There was an necessity of doing all this; it was the Father’s will and pleasure, his purpose and decree, who had resolved upon it; and it was on account of Christ’s own engagements, and obligations to do it; as well as because of the case and condition of these sheep, who otherwise must have eternally punished.

“*And they shall hear my voice*; not only externally, but internally; which is owing to his powerful and efficacious grace, who quickens them, and causes them to hear and live; unstops their deaf ears, and gives them ears to hear, and opens their hearts, to attend to his word, and gives them an understanding of it. Therefore, the gospel was sent among them: *and there should be one fold and one Shepherd*; one church state, consisting both of Jews and Gentiles; the middle wall of partition being broken down, these two coalesce in one, become one new man, and members of one and the same body. And of this fold or flock, there is but one Shepherd, Jesus Christ, who is the rightful Proprietor, and whose own the sheep are, and who knows how to feed them, and does take care of them; though there are many under shepherds, who are employed in feeding them.”

John X. 27-30. My sheep know my voice, and I know them and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all, and no man is able to pluck them out of my Father’s hand. I and my Father are one. (Read carefully the 15 and 16 chapters of this book; they are very instructive.)

John XVII. 6-10. I have manifested thy name unto the men which thou gavest me out of the world; thine

they were and thou gavest them me, and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine and thine are mine; and I am glorified in them. (Read the entire chapter.)

The Acts of the Apostles. "This book in some copies is called, *The Acts of the Holy Apostles*. It contains an history of the ministry and miracles of the apostles of Christ, and is a sort of a journal of their actions, from which it takes its name. It begins at the ascension of Christ, and reaches to the imprisonment of the Apostles Paul at Rome; and is a history of upwards of thirty years; it gives an account of the first Gospel-church at Jerusalem, and of the progress of the Gospel there, and in Judea; it shows how the gospel went forth from Jerusalem, and was spread in the Gentile world, especially by the Apostle Paul, whose companion Luke was the writer of this book; for that it was written by him is very evident, from the beginning of it, it being dedicated to the same person, his gospel is, and of which he makes mention, and in the Syriac edition, the book is called, *The Acts of Saint Luke the Evangelist collected for the Saints*. It was by him written in the Greek language, and, we are told, that there was a version of it into the Hebrew language which was laid up in the library of the Jews at Liberias. Of the authenticity of this book, there has been no doubt among the ancients, only Cerinthus the heretic endeavored to

discredit it, and it was not received by another sort of heretics, called Severiani, from Severus, a disciple of Tatian. It is a most excellent and useful work, showing the first planting of Christianity, and of the Christian churches, both among the Jews and Gentiles, the spread and progress of it in the various parts of the world; what sufferings the apostles endured for the sake of it, and what success attended them, and is a standing proof and confirmation of the Christian religion."

The footsteps of the flock, are so plainly and connectedly marked in this entire book, *that he who runs may read*; comment is therefore not needed. I think it unnecessary to say more than to ask everyone of my readers, to read the book of Acts for himself.

CHAPTER XXI.

JUSTIFICATION.

The Epistle to the Romans I. "In the inscription an account is given of the author of the epistle, who is described in verse 1, by his name Paul, by his relation to Christ, a servant of his; and by his office, an apostle, whose business and concern were with the Gospel, to which he was separated. This Gospel is commended from the author of it, who is God himself; and from the antiquity of it, verses 2-3 (which he had promised afore by his prophets in the holy scriptures). Concerning his Son Jesus Christ our

Lord, which was made of the seed of David, according to the flesh.

“Concerning his Son Jesus Christ our Lord. These words are in connection with the *Gospel of God*, verse 1, and express the subject-matter of it, the Son of God, the Saviour of sinners, the only Mediator between God and men, who is Lord both of the dead and living, and is the sum and substance of the Gospel; he is here described by his relation to God, *his Son*, of the same nature with him, equal to him, and distinct from him; by his usual names, *Jesus Christ*, the one signifying a *Saviour*, the other *anointed*, and both, that he was anointed of God to be the Saviour of his people; and by his dominion over the saints, *our Lord*, not merely by creation, but by redemption and grace, and happy is the person that can claim interest in him: *which was made of the seed of David according to the flesh*, and of a woman; and shows his existence before his incarnation, and the immediate power and hand of God in it, and was done, not by transmutation of him into flesh but by an assumption of human nature into union with his divine person, he is said to be made of *the seed of David*; this points out the family from whence he sprung; particularly, Mary, has regard to the promise made to David, which God fulfilled, and shows the royal descent of Christ, it is added, *according to the flesh*; that is according to his human nature which phrase does not denote the corruption, but the truth of that nature; and supposes that he had another nature, otherwise there would have been no need of this limiting and restricting clause verse 3.”

The Epistle to the Romans I. 4. And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

“Not made as he is said to be before, when his incarnation is spoken of; nor did he begin to be the Son of God, when he was made of the seed of David but he, the Son of God, who existed as such from everlasting, was manifested in the flesh, or human nature; this divine Sonship, and proper deity, are declared and made evident, with or by his power; which has appeared in the creation of all things out of nothing, &c. Here it seems chiefly to regard the power of Christ in raising the dead, and which is to be connected with the clause, by the *resurrection from the dead*; and designs either the resurrection of others, as Lazarus, and some other persons, in his life time, and of all at the last day, or the resurrection of his own body, which dying he had power to raise up again, and did, which made it clearly appear that he was the Son of God, a Divine Person, truly and properly God; and this was done *according to the Spirit of holiness*, the divine nature of Christ, which as it is holy, so by it Christ offered himself to God, and by it was quickened, or made alive, after he had been put to death in the flesh, a clear proof of his being truly the Son of God, a Divine person, and properly God; and this was *according to the Spirit of holiness*. By the Spirit of holiness is meant the divine nature of Christ, which as it is holy, so by it Christ offered himself to God, and by it was quickened, or made alive, when he had been put to death in the flesh; which must be a clear and strong proof of his being truly the Son of God.”

The Epistal to the Romans I. 5. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name.

“*By whom we have received grace and apostleship.* That is either by the Holy Spirit, from whom

all grace and gifts come, qualifying for the discharge of any office; or the Lord Jesus Christ, who is full of grace and truth, has received gifts for, and gives them to men, to fit them for whatever sense he is pleased to call them to. *By grace and apostleship* may be meant, either one and the same thing, the favor and honor of being the apostle of Christ; or different things, and the one in order to the other. Grace may design special saving grace in vocation, justification, pardon, and adoption, and sanctification, which was received with other saints, and is absolutely necessary to an apostle, and to any ordinary minister of the word; or the doctrine of grace, which they received from Christ, and dispensed to others; or rather the gift of grace, and the various means thereof, which they receive from their ascended Lord and King, by which they are furnished for apostleship, that is, the work and office of apostles; to which they were called by Christ, and from whom they receive a commission to execute it. The apostles takes in others besides himself, and says, *we have received*, which supposes giving, and excludes boasting; it obliges to make use of all grace and gifts to the glory of Christ, from whom they are received to the end for which they receive such an office, and grace to fit them for it, was, *for obedience to the faith*; that men might be brought by the ministry of the word to obey the faith, Christ the object of faith; to submit to his righteousness, and the way of salvation by him, and to be subject to his ordinances; or to obey the doctrine of faith, which is not barely to hear it, and notionally receive it, but to embrace it, by faith, and retain it; for obedience rightly performed, is only that which is by faith, and springs from it. Now grace and apostleship were received, in order to be exercised *among all nations*; not in Judea only, to which the first commis-

sion of apostleship was limited, but in all the nations of the world, as the commission renewed by Christ after his resurrection, ordered; that some of all nations of the earth might, by the power of divine grace be brought to faith and obedience; and all this, the qualifications for the office, the due exercise of it, in all the world, and the success that attended it, was *for his name*, for the honor and glory of Christ, in whose name they went, and which they bore and carried among the Gentiles, out of whom he was pleased *to take a people for his name*, Acts xv. 14."

The Epistle to the Romans I. 14. I am a debtor to both Greeks, and to the Barbarians; both to the wise and unwise.

The Epistle to the Romans I. 15. So as much as in me is, I am ready to preach the gospel to you that are at Rome also.

The Epistle to the Romans I. 16. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

The Epistle to the Romans I. 17. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.

The Epistle to the Romans I. 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

"For the wrath of God is revealed from heaven. The apostle having hinted at the doctrine of justification by faith in the righteousness of Christ; and which he designs now largely to insist upon in the epistle, and to prove that there can be no justification of a sinner in the sight of God by the deeds of the

law, in order to set this matter in a clear light, from hence, to the end of the chapter, and in the following ones, represents the sad estate of the Gentiles with the law of nature, and of the Jews with law of Moses; by which it most clearly appears, that neither of them could be justified by their obedience to the respective laws under which they were, but that they both stood in need of the righteousness of God. By *the wrath of God* is meant the displacency and indignation of God at sin and sinners; his primitive justice, and awful vengeance; the judgments which he executes in this world; and that everlasting displeasure of his, and wrath to come in another world, which all sinners are deserving of, and God's elect are delivered from, through Christ's sustaining it, in their room and stead, which comes and abides on all impenitent and unbelieving persons. This is said to be *revealed*; where? not in the gospel, in which the righteousness of God is revealed; for the Gospel, strictly taken, is grace, good news, glad tidings, and not wrath and damnation; though indeed in Christ's sufferings for the sins of his people, which the Gospel gives us an account of, there is a great display of the wrath of God, and his indignation against sin; but this wrath of God is revealed in the law; it is known by the light of nature, and to be perceived in the law of Moses, and may be observed in the Scriptures; as in the punishment of the old world, the burning of Sodom and Gomorrah, turning Lot's wife into a pillar of salt, the plagues of Egypt, &c., mentioned in this chapter. This wrath of God is said to come *from heaven*, openly, manifestly, in the sight of all; or from God who is in heaven, and not from second causes; but as it will be revealed from heaven, when Christ shall descend from thence, at the day of judg-

ment, against *all ungodliness and unrighteousness of men.*”

The Epistle to the Romans I. 19-23. Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Because that when they knew God they glorified him not as God; neither were thankful; but because vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. (See the residue of the chapter.)

The Epistle to the Romans II. This chapter contains, in general a vindication of the justice and equity of the divine procedure against men, such as described in the preceding chapter; and a refutation of several pleas that might be made by the Gentiles, who had not the law, and by the Jews who had it; and concludes with exposing the wickedness of the latter, and showing who they are that are properly Jews and circumcised persons on the account of God. (Read the chapter.)

The Epistle to the Romans III. “In this chapter are answers to several objections which follow one upon another, relating to what the apostle had said concerning the equality of the Gentiles with the Jews; and various proofs out of the Psalms and Prophets, showing the general depravity and corruption of mankind, of the Jews as well as of the Gentiles and the conclusion from all this, that there is no justification by the

words of the law, but by the righteousness of God received by faith, of which a large and clear account is given." (Read the chapter.)

The Epistle to the Romans IV. "The apostle having, in the preceding chapter, proved that there is no justification before God by the works of the law, partly from the depraved state and condition that all men are in by nature, both Jews and Gentiles; and partly from the nature of the law itself, which discovers sin, arraigns for it, and convicts of it, and pronounces them, guilty before God for it; as also by showing, that it is by another righteousness, which he describes, that men are justified in the sight of God; proceeds in this to confirm the same by an example; and that which he pitches upon is the most appropriate and pertinent he could have thought of, namely, that of Abraham, the father of the Jews, verse 1; for in whatsoever way he was justified, his sons surely could imagine it must be the right way, nor should they seek another: now that Abraham was not justified by his works, he proves, verse 2, from an absurdity following upon it, that he would have just reason to glory; whereas no man ought to glory before God, but only in the Lord, and by a passage of Scripture, verse 3, to which he appeals, he makes it clearly appear that he was justified by faith, for that says, his faith was counted for righteousness. This case of accounting anything to another for righteousness is illustrated by two sorts of persons, who are different; to the worker, the reward is reckoned of debt, not of grace, verse 4; but to the believer that works not, his faith, as Abraham's was, is counted for righteousness; whence it follows, that not the worker is justified by his works, but the believer by the righteousness of faith; this is confirmed by a testimony of

DAVID, Psa. XXXII. 1, 2; by which the apostle proves the imputation of righteousness without works, in which, the happiness of men consists, verses 6-8, and shew that this happiness does not belong to circumcised persons only, but to the uncircumcised also; and therefore is not by circumcision, but by faith, verse 9; and which he proves, by observing, when faith was reckoned to Abraham for righteousness; not when he was circumcised, but before, verse 10; the use of which circumcision to him was to assure him, that he should be the father of uncircumcised Gentiles that believed, to whom righteousness should be imputed, as to him when he was circumcised, verse 11; who are described by their imitation of his faith, which he had, and exercised before his circumcision, verse 12. And this leads on to a fresh argument, proving justification to be by faith, and not by the works of the law, since the promise made to Abraham and his seed, was not through the law, but the righteousness of faith; and consequently both his and their justification were not by the one but by the other, verse 13, or, if otherwise, both the faithfulness of God, and the faith of his people, would be void, and the promise of grace of no effect, verse 14. And this is still further argued from the effect of the law working wrath, which if justification was by it, it would never do, verse 15. The wisdom and goodness of God in giving faith, not works, a concern in justification, are observed verse 16; whereby it appears to be free grace, faith only being a recipient, and what gives all the glory to God; and also the promise of eternal life through justification by free grace becomes sure to all the spiritual seed; who are distributed into two sorts, the believing Jews under the legal dispensation, and the believing Gentiles under the gospel dispensation; of both of which Abraham

was the father; which he is confirmed by a testimony of Gen. xvii. 4, 5; whose faith is described by the object of it, the Omnipotent God, that quickens the dead, and call things that are not, as though they were, verse 17, and by the nature of, verse 18, believing in hope, resting on the promise of God; and by the strength of it, verse 19; and was so far from being staggered through unbelief at these things, but was in belief, thereby gloryfying God the object of his faith, nay, it rose up to a full assurance, verse 21, being built upon the power of a promising God; hence as before observed his faith was reckoned to him for righteousness, verse 22. And now in the same way that he was justified all his children, his spiritual children, his children, his spiritual seed, are justified, whether they be Jews or Gentiles, for what is said conceening the imputation of the righteousness of faith to him does not concern him only, verse 23; but all true believers also; whose faith is described by the object of it, him that raised up Christ from the dead, that is God the Father, verse 24, who is hereby supposed to have been dead, and is represented as the Lord and Savior of his people; and of whom a further account is given, verse 25; as being delivered into the hands of men, of justice, and of death, for the sins of his people, which he took upon him, and bore, and made satisfaction for, and as being raised again for their justification; so that this is a benefit, owing not to the words of men, but to what Christ has done, and suffered in the room and stead of his people; which is what the apostle meant to bring this point unto; the blessed effects and consequences of which he relates in the next chapter.

The Epistle to the Romans V. The apostle having clearly stated, and fully proved the doctrine

of justification, by the righteousness of faith, proceeds to observe the comfortable fruits and effects of this great blessing, known and enjoyed by the believer; as also the source and spring of it, the love of God, which appears in the death of Christ, in the room and stead of his people, which is the foundation on which it stands; and likewise gives an illustration of this benefit by comparing the two heads, Adam and Christ. The first of the fruits and effects of justification, as a benefit, received and enjoyed by faith, is peace with God through our Lord Jesus Christ, verse 1. The next is access through the Mediator to the throne of grace, where justified ones stand with a holy boldness and confidence, and the third is a cheerful hope of eternal glory, verse 2; yea, such not only have joy in the hope of what is to come, but glory even in present afflictions, which prevents an objection that might be made to the above mentioned fruits and effects of justification, taken from the tribulation which saints are exercised with; and what occasions of glory were in these, is the sanctified use of happy products of afflictions, these being the meaning of exercising and increasing patience; by the means of which a large experience of divine things is gained and through that hope is confirmed, and all influenced by a plentiful discovery of the love of God to the soul, by the Spirit, verses 4, 5; an instance of which love is given, verse 6, in Christ's dying for men; which love is enhanced by the character and condition of the persons for whom Christ died, being ungodly, and without strength, and by the time of it, being due time; then follows a further illustration of his love, by comparing it with what instances of love are found among men, verse 7, by which it appears to be unparalleled, since scarcely for

a righteous man, but peradventure for a good man, one would die, yet no man dies for the ungodly, as Christ did, hence as his Father's love is highly commended by giving him up to death for persons while in such a state and condition, and under such a character, verse 8. Justification now springing from this love, and being founded on the death of Christ, there follows a security from wrath to come, verse 9, a certainty of salvation, verse 10, which is strongly argued from the different characters those Christ died for bear, before and after reconciliation, and from the death and the life of Christ, and also, a rejoicing and glorying in God through Christ, full expiation being made by his blood for sin, and this received by faith, verse 11.

“Then the apostle proceeds to compare the two heads, Adam and Christ, together, the design of which is to show the largeness and freeness of the love and grace of God; how righteousness for justification comes by Christ, and how the persons before described as sinners and ungodly, came to be in such a condition, and that is through the sins of the first man, in whom they were, and in whom they all sinned and died, verse 12, wherefore there must be a law before the law of Moses, or there could have been no sin, verse 13, but that sin was in being, and was reckoned and imputed to the posterity of Adam, is clear from this single instance, of death's power over infants, from the times of Adam to Moses, verse 14, who therefore must be a public head, representing all his posterity, so that they were involved in the guilt of his sin which brought death upon them; in this he was a type of Christ, as is asserted in the same verse; that so as Adam was but one, and by one sin of his conveyed death to all his seed, so Christ the Mediator, is but one, and by his one obedience

conveys righteousness and life to all his seed, and yet in some things there is a dissimilitude, sin and death. through the first man, and conveyed in a natural way to his offspring, but righteousness and life from Christ, in a way of grace, verse 15. It was one offence of Adam's, which brought condemnation and death upon all his posterity. but the righteousness of Christ is not only a justification of his seed from that one offence, but from all others; verse 16, the one is unto death, the other unto life; greater is the efficacy in the one to quicken, than in the other to kill, verse 17, where a repetition is made of what is said in verse 15; with an explanation, and the similitude between the two heads is clearly expressed, verse 18; when condemnation on account of the sin of Adam, and justification through the righteousness of Christ, are opposed to each other, and both as extending to the whole of their several respective offspring, condemnation through Adam's offence to all his natural seed and justification of life through Christ's righteousness to all his spiritual seed, which is more fully and clearly expressed in verse 19, where the way and manner in which the one becomes sinners, and the other righteous, is plainly directed to; that it is by the imputation of Adam's disobedience to the one and by the imputation of Christ's righteousness to the other.

"In verse 20, an objection is obviated which might be formed thus: if justification is by the grace of God, and through the obedience and righteousness of Christ, then the law is of no use; what purpose does it serve? what occasion was there for its entrance. The apostle replies, that though justification is not by it, yet a good end is answered by its entrance? for hereby sin is more known to be what it is, both original and actual, and the grace of God appeared more abundant in justification from it, and in the pardon of it, and

this grace is further illustrated in verse 21, by comparing sin and grace together, and the different effects of their empire over the sons of men, the one reigning unto death; the other reigning through righteousness to eternal life by Christ."

The Epistle to the Romans VI. "The apostle having finished his design concerning the doctrine of justification, refutes the charge brought against it as a licentious doctrine, and prevents any ill use that might be made of it by men of evil minds, and presses justified persons by the strongest arguments, and with the best of motives, to holiness of life and conversation. He saw that whereas he affirmed in the proceeding chapter, that sin being made to abound by the law, in the condemnation of sinners, the grace of God the more abounded in their justification and pardon, that some would rise up, and object that this doctrine countenances men's continuance in sin, and opens a door to all manner of iniquity; that others would abuse the doctrine; and encourage themselves in a vicious course of life, upon this mistaken notion, that the grace of God would be the more illustrated by it. All this is suggested in verse 1, to which an answer is returned in verse 2, with an abhorrence of everything of this kind, and by an argument showing the absurdity and inconsistency of it, seeing persons dead to sin, as justified ones are, cannot live in it; and that they are dead to sin, and under obligation to live unto righteousness, he argues from their baptism into Christ's death, which represents their being dead with Christ; and buried with him, verses 3, 4; and likewise the resurrection of Christ from the dead, and theirs by him, whereby they are both fitted and obliged to walk in newness of life; since they are, and should be like him, as in his death, so in his

resurrection from the dead; and the rather, as they are implanted in him, as the branches in the vine vases 4, 5; especially as it was the great end of his death, that by the crucifixion of sin with him, it might so be destroyed, that his people should be no more servants to it, verse 6; this being proved, that justified ones are dead to sin. The apostle argues upon it, that such are free from sin, verse 7, and therefore ought not and cannot live in it, for this must be given into as an article of faith, that such as are dead with Christ live, and shall live a life of communion with him, verse 8, which is inconsistent with living in sin; he further argues from the resurrection of Christ, which was not to die more, verse 9, and suggests, that in like manner, those who have been dead and buried and risen with him which their baptism signifies, should not live in sin, which is no other than dying again; and to strengthen this, directs to the ends of Christ's death and resurrection, verse 10. The end of the one being unto sin, to finish, make an end of that, and be the death of it, and the end of the other being, living unto God; wherefore, in like manner, such who profess to be Christ's, to be justified by his righteousness, to be baptized into his death, and risen with him, should account themselves dead unto sin, and so not live in it, and alive to God through the righteousness of Christ, and so live to his honor and glory, verse 11.

“Having thus answered the objection and removed the calumny, and set the matter in a clear light, the apostle proceeds to dehort from sinning, and exhort to holiness of life, verses 12, 13, in which he compares sin to a tyrant, the lusts of it, to the laws of such an one, and which should not therefore be obeyed; and the rather as the wages of them is death, and to have made the body already mortal; where-

fore the members of it should not be employed in such service, but in the service of God; and whereas it might be objected that sin is too strong and prevalent, and has got the mastery, and will keep its power, the apostle declares it a promise of grace, that sin shall not have the dominion, verse 14, giving this as a reason, such as are justified are not under the law, as a covenant of works, but under the covenant of grace, of which this promise is a part; and in order to prevent an ill use of this doctrine, and remove an objection that might be made, that if not under the law, men are under no restraints, but may go on in sin without control, he answered it with his usual detestation, verse 15; argues the folly and absurdity of living in sin upon such an account, because it would make them servants of sin unto death, verse 16, and so they were before converted, but now were otherwise, for which they had reason to be thankful, verse 17, since through the grace of God they had yielded an hearty obedience to the Gospel. Wherefore return to their former state of bondage; whereas being freed from the power and dominion of sin, they were now the servants of righteousness, and ought to act according to such character, verse 18. Wherefore acting the part of reasonable men, it was their reasonable service, to yield themselves servants, not unto sin and uncleanness, but to righteousness and holiness, verse 19."

The Epistle to the Romans VII. "In this chapter the Apostle discourses concerning the freedom of justified and regenerated persons from the law, and concerning the nature, use, and excellency of it; in which he removes several objections to it, and gives an account from his own experience of the struggle and combat there is be-

tween flesh and spirit in regenerated persons; and which shows, that though believers are justified from sin, yet still sin remains in them, and is the complaint of their souls. Whereas he had in verse 14, of the preceding chapter, asserted that believers are not under law, but under grace; he knew that this would be matter of offence to the believing Jews, who still retained a high opinion of the law; wherefore he takes it up in the beginning of this chapter, and explains his meaning, and shows in what sense justified ones are delivered from it; and first observes a known maxim, which everyone, especially such as know anything of the nature of laws, must allow of; that the law has power over a man as long as he lives, and no longer, verse 1, and then particularly instances in the law of marriage, verse 2, which is in force as long as both parties live, and no longer; during the husband's life the wife is bound, but when he dead she is loosed, and which is further explained, verse 3, that should she marry another while her husband is living, she would be an adulteress; but he being dead, she is not liable to such imputation; this the apostle accommodates, verse 4, to the case of the law, and the saints deliverance from it, in which he asserts that they are dead to the law, and that to them, as in verse 6, by the body of Christ; and therefore the law could have no dominion over them, as is the case of all laws, when men are dead; and so they might be lawfully married to another, to bring forth fruit to God, according to the particular law of marriage. This is illustrated by the different state and condition of God's elect, before and after conversion; while in an unconverted state, the law irritates indwelling sin, and the lusts of it, and by the members of the body operates to the bringing forth the deadly fruit of sin, verse 5; but when delivered from the irritating

power of the law, that being dead in the consequence of the sufferings and death of Christ, they are both in a capacity and under obligation to serve the Lord, in a new and spiritual manner, verse 6, and whereas he had said the motions of sin are stirred up by the law, verse 5, he saw that an objection might be raised against the law, as if it was sinful; this he removes, by expressing his abhorance of such a thought, by pointing out the law as that which makes known sin, and by the experience he himself had of it, making known indwelling sin to him, verse 7; when he goes on to give an account of the workings of corrupt nature in him, under the prohibition of the law; how it was with him before it entered into his conscience, and how it was afterwards, that before he thought himself alive, and in a fair way to eternal life; but afterwards, as sin appeared to him more vigorous than ever, he found himself a dead man, and dead to all hope of life by the law, being killed by it, or rather by sin, which worked by it, verses 8, 9, 10, 11; and therefore he indicates the law as holy, just and good, verse 12, and answers an objection that might be formed from what he had said concerning the effects the law had upon him, as if it was made death unto him; whereas the office it did, was to show him the exceeding sinfulness of sin, which, and not the law, was the cause of death, verse 13; for to it, with other saints he bears this testimony, that it is spiritual, though in comparison of it, he was carnal, and sold under sin, verse 14, and from henceforward to the end of the chapter, he gives an account of the force and power of indwelling sin in him, and the conflict there was in him between grace and corruption: he had a knowledge of that which is good, approved of it, and yet did it not, hated sin, and yet committed it, verse 15; but his desire after that which

was good, and his approval of it, showed that he agreed to this, that the law was good, verse 16; nor was his commission of sin to be imputed to his renewed self, but to indwelling corruption, verse 17; the fleshly part in him, in which was no good thing, verse 18; he found he had a will to do that which is good, but not power to perform it; which was abundantly evident by his practices, and seeing that what he would he did not, and what he would not he did, verse 19; from whence he concludes again, verse 20, as in verse 17, that the evil which he did was to be reckoned not to his spiritual, or renewed self, but to his corrupt nature; which he found as a law that had power to command and to cause to obey, always at hand, close by him when he was desirous of doing good, verse 21, and yet amidst all these workings of sin in him, he found a real delight and pleasure in the holy law of God, as he was renewed in the spirit of his mind, verse 22. Upon the whole, he perceived there were two contrary principles in him, which militated one against the other, and sometimes so it was, that through the strength of corrupt nature in him, he was made a captive to the law of sin and death, verse 23; which brought from him a doleful lamentation and complaint, as if his case was desperate, and there was no deliverance for him, verse 24, and yet upon a view of his great Redeemer and Savior, Jesus Christ, he takes heart, and thanks God that there was, and would be a deliverance for him through Christ, verse 25, and then closes the account, which stood thus in his experience, and does in the experience of every regenerated man; that with his renewed mind he served the holy law of God from a principle of grace, and with his fleshly and carnal part the law of sin."

The Epistle to the Romans VIII. "As the former chap-

ter shows that sanctified ones are not free from the being of sin in them, which is a ground of general complaint and uneasiness, this chapter shows that justified ones are freed from the guilt of sin and secure from the punishment for it; and have the uttermost reason to rejoice and be glad, and even triumph, in a full assurance of faith, on account of the privileges they enjoy through the grace of the Father, the Son, and of the Spirit, which are distinctly, largely, and severally mentioned; it begins, verse 1, which takes notice of a peculiar privilege saints have in Christ, and by virtue of union to him, security from all condemnation; and which is inferred from their sure and certain deliverance from sin by Christ ch. vii. 25; the person sharing in this privilege are described by their being in Christ, and by their walking after the Spirit of Christ, in consequence of it; a reason confirming this privilege is given, verse 2, taken from the power and efficiency of the Spirit, delivering them from the tyranny and dominion of sin; or rather from the holiness of Christ's human nature, as a branch of their justification; this privilege is made more fully to appear, and the saints interest in it, by the mission of Christ, to bring everlasting righteousness for them, which is the foundation of it, verse 3; the occasion of which was the weakness of the law, or rather the impotency of man, through the corruption of his nature, to fulfil the law; the sender, or efficient cause of this mission, is God the Father; the person sent, his own Son; the manner in which he was sent, in human nature, which had the appearance of being sinful; what God did in it; he condemned sin in it; which is a reason why there is no condemnation to them that are in him; and the end of all this, verse 4, was, that the law of righteousness might be perfect-

ly fulfilled by Christ for them, or by them in him; who are described in part, as in verse 1, upon the reception of which part of the description, the apostle proceeds to show the difference between unregenerate and regenerate persons, verse 5; partly by their characters, the one being carnal, or after the flesh, the other being spiritual, or after the Spirit; and by their different affections, the one minding the things of the flesh, and the other the things of the Spirit; the different issues and effect of which, namely, a carnal, and a spiritual mind, are observed, verse 6, death following upon the one, life and peace upon the other; the reasons of which, with respect to the former, are given, verse 7, taken from the enmity of the carnal mind to God, and the non-subjection of it to the law of God, and the impossibility of it being subject to it; and therefore nothing but death can be expected; from whence this conclusion is made, verse 8, that unregenerated men are not in a state, nor in a capacity, to please God, nor do what is acceptable to him, the above being the disposition and temper of their minds; and then in verse 9, the apostle returns to the argument from whence he had digressed, that though he had said the above things of the unregenerated men, he had other thoughts of those to whom he writes; they were not in the flesh, nor minded the things of flesh, and so were not liable to condemnation and death; which he proves by the inhabitation of the Spirit of God in them; for such as have him not, have no proof or evidence of their being in Christ, so consequently have no proof of their security from condemnation; and partly by Christ's being in them, and which is evidence of their being in Christ, and so the above privileges, verse 10, the consequence of which is, that though by reason of sin the body is mortal, and does die, yet the soul lives,

not only naturally but spiritually, by faith in Christ now, in glory hereafter, by virtue of Christ's righteousness imputed to it, and is free from condemnation and death; besides, by virtue of the Spirit's dwelling in them, their mortal bodies will be quickened in the general resurrection, verse 11, and from all these blessings of divine goodness, both in soul and body, the apostle infers, that the saints are under obligations, not to live in a carnal, but in a spiritual manner, verse 12, and to which he exhorts, verse 13, and presses by motive, taken from the different consequences of those things; death follows by living after the flesh, and life by the mortification of sin, by the Spirit of God; and whereas the walking after the Spirit, by which he had described those that are safe from condemnation, is owing to their being led by him; and their being led by him is an evidence of their divine sonship, verse 14, from hence he passes to consider the privilege of adoption; and that these saints were intrusted in this privilege, he proves, verse 15, partly by their not having the spirit of bondage, which belongs to servants; and partly by their having the Spirit of adoption, who had made know this grace unto them, and their interest in it; and that they had received from him as a Spirit of adoption, was evident by their calling God their Father under this influence; and also by the witness he bore to their spirits that they were the children of God, verse 16, of which they were conscious; and from this privilege of adoption, the apostle concludes heirship, verse 17; which is of such a nature, that there is none like it; both with respect to the subject of it, God himself; with respect to him with whom they are heirs, Christ Jesus; and the way in which they come to share the glorious inheritance with him; this they need not grudge to do, since their is no com-

parison between their sufferings and the glory they shall enjoy, verse 18, which both Jews and Gentiles were in expectation of; the latter of which are described in verses 19, 20, 21, 22; by their name the creature, the whole creation; not only Jews but Gentiles also, who are described as having the first fruits of the Spirit, verse 23, were waiting for the manifestation of the children of God among the Gentiles, with them to complete the mystical body who shall share together the glory before spoken of, which their sonship and heirship entitles them to; and for which there is encouragement to wait with patience and in hope, from the connection of salvation with the grace of hope; and from the nature of things hoped for, which is unseen, verses 24, 25. From hence the apostle proceeds to consider another privilege which the saints have, who are in the Spirit, and walk after the Spirit, the Spirit helps their infirmities; particularly in prayer, the nature of which, in some cases, they are at loss about, verse 26; and this he does, by making intercession for them; the manner in which this is done in them, is unutterable groans; and the rule according to which it is made, is the will of God, the mind of the spirit being known by the Searcher of hearts, verse 27; in a word, such are the privileges of believers in Christ, that everything in the whole world, in heaven, and in earth, in themselves and others, whether good or bad, prosperous or adverse, work together for their good, so that nothing can go wrong with them in the issue, verse 28, who are described by their love to God, and by their effectual vocation, according to his purpose, which being mentioned, leads the apostle to the source and spring of all these and other privileges, the everlasting love of God; signified by his foreknowledge of his people, verse 29, which is the cause of their predesti-

nation to a conformity to the image of Christ, the first-born among many brethren; with which predestination, vocation, justification, and glorification are inseparably connected, verse 30, from all which blessings of grace it may be concluded, that God is on the side of such persons, who are interested in these favors; and nothing is to be feared, but every good thing expected by them, verse 31; which is confirmed by an argument from the greater to the lesser, that if God has given his Son for them, he will freely give all things to them, verse 32; in view of which the apostle rises up in triumph of faith, and challenges all the enemies of the saints, and denies that any charge can be brought against them of any evil, since God is the Justifier of them, verse 33, or that they shall ever enter into condemnation, being secured from it by the death of Christ; and which security is yet more strengthened by his resurrection, session at the right hand of God, and intercession for them, verse 34; and then asks, since Christ has shown such love to them, by these instances of it, what can separate from it, verse 35, and enumerates several things which befall the saints in this life, which however mean an object they may render them in the esteem of men, don't at all abate the love of Christ to them, that such is their case, that they are exposed to afflictions and sufferings, and even death itself, for the sake of Christ, is proved, verse 36, by a testimony out of Psa. XLIV. 22, and then an answer is returned to the question in the negative, that none of the things mentioned could separate them from the love of Christ; so far from it, that by virtue of Christ, who had loved them, they were conquerors, in all these things, and over all their enemies, verse 37, and the chapter is concluded in verses 38, 39, with the full persuasion of of the apostle, that nothing in the whole universe, be

they what they may, good or bad, or which shall be, an inumeration of many of which is made, shall ever separate him, or any of the people of God, from his love, which is in Christ Jesus; so that upon the whole, notwithstanding the various afflictions which attend them in this world, yet in the consideration of the many privileges they enjoy, and the glory they are heirs of, they have great reason to rejoice, and look upon themselves to be in the most safe and happy condition."

CHAPTER XXII.

PREDESTINATION.

The Epistle to the Romans IX. "The apostle having discoursed of justification and sanctification, and of the privileges of justified and sanctified ones, proceeds to treat of predestination, the source and spring of all the blessings of grace; and to observe how this distinguishing act of God's sovereign will has taken place, both among Jews and Gentiles; in treating of which, he knew he should go contrary to the sense of his countrymen, Jews, who have a notion that all Israel shall have a part in, or inherit the world to come; and that the Gentiles will be forever miserable; and nothing was more disagreeable to them, than to talk of their rejection of God, and the calling of the Gentiles; wherefore, that it might be manifest that it was not out of pique and ill will to them, that the apostle said the things hereafter related, he express-

ed the most cordial affection to them imaginable, and which he introduces, in verse 1, by way of appealing to Christ, who knew the truth of what he was about to say, and who could, together with the Spirit of God and his own conscience, testify for him that it was no lie; the thing he appeals for the truth of is in verse 2; that the salvation of the Jews lay near his heart; that it was no pleasure to him to think or speak of their rejection, but was what gave him continual pain, and uneasiness; his great desire for their good is expressed in a very strong and uncommon manner, verse 3; the reason of it are partly the relation they stood in to him, being his brethren and kinsmen; and partly the many privileges they had been favoured with of God; enumeration of which is given, verses 4, 5; and foreseeing an objection, he prevents it, which might be made, that if the Jews were cast off, the promise of God to that people, that he would be their God, would become void, and the preaching of the Gospel of Christ to them of no effect; to which he answers by distinguishing between Israel and Israel, or the elect of God among them, and those that were not; wherefore, though the latter are rejected according to the purpose of God, the promise and preaching of the word had their effect in the former, verse 6; and that there was such a distinction, he proves from the two sons of Abram, Isaac and Ishmael, who were both Abraham's seed, yet one was a child of promise, and the other a child of the flesh, and were emblematical of the children of the promise, and the children of the flesh among that people, verses 7, 8, 9, 10; and further confirms this by the instance of Jacob and Esau, who were born of the same parents, were twins; and yet one was in the favour of God, and the other not; and that this was owing not to works, but to the saving will of God in

election, he proves, by observing that this was before good or evil were done by either of them, verse 11, and that this was notified to Rebekah before, verse 12, as appears from a passage in Gen. xxv. 23, and by another passage in Mal. i. 2, 3, which is cited in verse 13; then an objection is stated, verse 14, that if God loves one, and hates another, both being in equal circumstances, as Jacob and Esau were, he must be unrighteous; which he answers and removes, first by a destestation of such a charge against God, and then produces testimony out of the book of Moses, proving election, as not being the work of men, but of the will of God, verse 15, from Exod. xxxiii. 19; by which it appears that the choice of men to salvation is not according to the will of man, but according to the grace and love of God, verses 16, 17, 18, 19, 20, 21, 22; where he observes the end of God in it, which clears him from injustice, and points at the patience of God towards them, which frees him from the charge of cruelty, verse 22, and then proceeds to apply the metaphor before used, to the objects of election, styled vessels of mercy, and the end of the Lord, to manifest the riches of his glory in them, and the method he takes to bring them to eternal happiness, by preparing them for it by grace, verse 23, which is done in effectual vocation, the object of which are both Jews and Gentiles, verse 24; that it is the will of God that the Gentiles should be called, he proves, verses 25, 26, from some passages in Hosea ii. 23; i. 10; and that God chose, and so would call some among the Jews, he clearly makes appear, v. 27, 28, 29; and from prophecies of Isaiah xx. 22, 23; i. 10, and then concludes the chapter by observing the free and distinguishing grace of God, in the calling of the Gentiles and the justification of them by the righteousness of Christ; that such who were far from it, and

sought not after it, should enjoy it, verse 30, when the Israelites, who were diligent and zealous in seeking after a righteousness to justify them before God, yet did not arrive to one, verse 31, the reason of which are given, verse 32, because it was not the righteousness of faith, or the righteousness of Christ received by faith, they sought, but a legal one, and by works which can never be attained by sinful men, they sought after a wrong righteousness, and a wrong way, because they stumble at Christ, and rejected him and his righteousness; this removes an objection which is suggested in the two preceding verses, that God is unrighteous in calling the Gentiles, who never sought after righteousness, and rejecting the Jews that followed after one; and that they did stumble at Christ and his righteousness is no other than what was foretold in Isa. VIII. 14; and that whosoever believeth in Christ whether Jew or Gentile, shall be saved, he suggests is a doctrine agreeable to Isa. XXVIII. 16, which passages are referred to, verse 33."

The Epistle to the Romans X. "In this chapter is continued an account of the two righteousnesses of faith and works, a summary of the Gospel of Christ, a description of the grace of faith, in the nature, use, and means of it, and several testimonies concerning the calling of the Gentiles; and whereas the apostle knew that this, as well as what he had said in the latter part of the preceding chapter, that the Jews had not attained to the law of righteousness, but stumbled at the stumbling-stone, would be offensive to his country-men the Jews, wherefore, that it might appear that he said this not out of dissatisfaction and ill will to them, he declares his sincere regard unto them, and the great respect he had for them, by calling them *brethren*, by expressing his good will to

them, by praying for their salvation, verse 1, by bearing testimony of their zeal for God, verse 2, though he faithfully observes to them, that it was an ignorant zeal of which ignorance he gives an instance, verse 3, particularly in the attribute of God's righteousness from which ignorance arose all their misconduct in religious things, especially in the article of justification, hence they sought to be justified by their own righteousness, and rejected the righteousness of Christ, and then points out to them the true end of the law for righteousness, which is Christ, verse 4, which if they had known would have set them right, and which is another instance of their ignorance, and misguided zeal, this leads him on to what he had in view, which was to give an account of the two righteousnesses he had suggested in the latter part of the former chapter, the righteousness of the law, which the Jews sought for and found not, and the righteousness of faith, which the Gentiles without seeking for enjoyed, and this account he gives in the words of Moses, for whom they had the greatest regard; the description of the former is given in his words, in verse 5, which suggests the impossibility of keeping the law; and obtaining life by it, and therefore it is vain to seek for righteousness by the works of it, the latter is described, verses 6, 7, by the certainty of it, being wrought out by Christ, who came down from heaven, fulfilled the law, died and rose again from the dead, and the plainness and evidence of it, as revealed in the Gospel, verse 8, the sum of which gospel is, that whosoever believes in Christ and confesses him, shall be saved, verse 9, which faith and confession, when genuine are with the heart and mouth arguing together, the consequences of which are righteousness and salvation, comfortably apprehended and enjoyed, verse 10, and that the above is the

sum of the Gospel, and that there is such a connection between faith and righteousness, and between confession and salvation is, confirmed, verse 11, by a testimony from the prophet Isarah, XXVIII. 16, which being expressed in such general manner, as to extend to every believer, whether Jew or Gentile, reasons are given, verse 12, in support of such an explanation of that passage taken from the equal condition of all, there being no difference between them naturall, from the universal dominion of God over them, and from his liberal communication of grace and goodness to all that call upon him, which last reason is confirmed verse 13, by a passage of Scripture in Joel. II. 32, an occasion of which the apostle proceeds to treat of the calling of the Gentiles, and of the meaning of it, the preaching of the Gospel, which was necessary to it; which is made out by a train of reasoning after this manner; that seeing salvation is only of such that call upon the name of the Lord, and there could be no calling upon him without believing in him, no believing without hearing, and no hearing without preaching, and no preaching without mission, which is proved by a citation out of Isa. LII. 7, and no success in preaching, when sent without the exertions of efficacious grace, as appears in the case of the Jews, who had the ministration of the Gospel to them by Isaiah, and yet did not believe it, as is evident from Isa. LIII. 1, and seeing the conclusion of which is, that faith comes by preaching and preaching by the order and command of God, verses 14, 15, 16, 17, it follows, that it was proper ministers should be sent and the Gospel preached to the Gentiles, and that attended with power, in order that they should believe in the Lord, and call upon his name and be saved, which method God had taken, and which he had foretold he would take in the prophecies of the Old Test-

ament and which were now fulfilling; that the Gospel was preached to them and they heard it, were matters of fact, and were no other than what should be, or might be concluded, from Psa. xix. 4, cited verse 18, and that the Jews could not be ignorant of the calling of the Gentiles is clear, first from the words of Moses, Deut. xxxii. 21, which the apostle produces, verse 19, and from a passage in the prophecy of Isaiah, chap. XLV. 1. So this was no other than what Moses and the prophets said should be, verse 20 and the chapter is concluded, verse 21, with another passage out of the same prophet in the next verse, showing the rejection of Christ and the Gospel by the Jews, which justifies their being cast off by him, of which the apostle treats largely in the next chapter."

The Epistle to the Romans XI. "The apostle having spoken of the calling of the Gentiles and giving a hint of the perverseness of the Jews, in rejecting the Gospel, proceeds in this chapter to treat of their rejection, in which he shows that it was not universal, though of the greater part of them; which he confirms by some passages out of the old Testament, and then points at the end and design of God in the casting them off; and resolves the whole dispensation of God, both with respect to Jews and Gentiles into the unsearchable wisdom and sovereign will of God, and concludes this chapter, with the declaration: *For God hath concluded them all in unbelief, that he might have mercy upon all*, verse 32, both Jews and Gentiles, particularly God's elect among them. Both Jews and Gentiles are represented as prisoners in the prison of unbelief. First the Gentiles and now the Jews, and he does not yet deliver them out of it, or say to the prisoners go forth. Moreover to conclude in unbelief, is the same as to be concluded un-

der sin, Gal. III. 22, that is, to be thoroughly convicted of sin; to be held and bound down by such a sense of it in their conscience, as to see no way of escape from deserved punishment, or to obtain salvation, but by fleeing to the mercy of God in Christ."

"That he might have mercy upon all; not upon all the individual Jews and Gentiles; for all are not concluded in, or convicted of their sins, but convicted sinners, and designs all of God's elect, whether Jews or Gentiles, verse 33. O the depths of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out."

The Epistle to the Romans XI. 34—36 For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him and to him are all things: to whom be glory forever. Amen."

The Epistle to the Romans XII. "The doctrines concerning predestination, justification, &c., being established, the duties of religion are built upon them, and believers enforced by them in this and the following chapters. The apostle first exhorts all the members of the church in common to a regard to the worship of God, in opposition to the things of the world; and then the officers of the church particularly, to the discharge of their duty, and next all of them, both officers and members, to the performance of various duties respecting God, themselves, one another and men of the world. The duty of attending public worship, is first mentioned, signified by a presentation of their bodies to the Lord, verse 1, to which they are moved, partly by the plenteousness, mercy and goodness of God to them, and partly by the acceptableness of it to God; as also the reasonableness

of the thing, then follows a dehortation from conformity to the world, the men and manners of it in superstition and will-worship, &c."

CHAPTER XXIII.

EXHORTATIONS; FAITH.

I Corinthians. "The matter of this epistle is various. The apostle first rebukes them for their schemes and divisions; suggests that their regard to the wisdom of men and the philosophies of the Gentiles had brought the simplicity of the Gospel into contempt with them, blames them for their conduct in the case of the incestuous person, and urges them to put him away from them, reproves them for going to law with one another before heathen magistrates and warmly inveighs against fornication, answers several questions concerning marriages, treats of things offered to idols, and of the maintainance of ministers, and dehorts from idolatry, and all appearance of it, takes notice of the unbecoming conduct of the members of the church at the Lord's supper, and discources concerning the nature and vice of spiritual gifts, commends charity among them, observes and corrects some irregularities in the use of their gifts, proves by various arguments the doctrine of the resurrection of the dead which some of them denied, exhorts to a collection for the poor saints, and two several other things, and concludes the epistle with the salutation of others and himself."

2 Corinthians. “The occasion of this epistle was partly to excuse his not coming to them according to promise, and to vindicate himself from the charge of unfaithfulness, levity and inconstancy on that account, and partly since what he wrote about the incestuous persons had had a good effect both upon him and them, to direct them to take off the censure that had been laid upon him, and restore him to their communion, and comfort him, likewise to stir them up to finish the collection for the poor saints they had begun, as also to defend himself against the calumnies of false teachers, who were very industrious to sink his credit in this church, which he does by observing the doctrine of the Gospel he preached, which were far more glorious than, and abundantly preferable to, the law of Moses, which those men desire to be teachers of, as likewise the success of his ministry in every place, the many sufferings he had undergone for the sake of Christ and his Gospel, the high favors he had received of the Lord, as well as signs, wonders and miracles done by him in proof of his apostleship; and in which are interspersed many things useful and instructive.”

Galatians. “The occasion and design of this epistle was to vindicate the character of the apostle as such, to establish the true doctrine of justification by faith, in opposition to the works of the law, to recover those who were carried away with other doctrine, to exhort the saints to stand fast in the liberty of Christ, and to various other duties of religion and to give a true description of the false teachers, and their views, so that they might be aware of them and their principles.”

Galatians III. 22-25. But the Scripture hath concluded all under sin, that the promise by faith of Jesus

Christ might be given to them that believe. But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.

Read the above carefully. It is not before we *went after* faith, nor is it before we *exercised* faith, but the plain reading is, *before faith came*. Faith was something outside of us, something that abode elsewhere; in short, it was something that was sent from God to take possession of us. When the law had convicted us of sin it brought us to Christ *that we might be justified by faith*. When we were in the household of sin, Christ adopted us by his grace, then he convicted us and brought us thence by the law and claimed us by faith. *For by grace are ye saved through faith and that not of yourselves: it is the gift of God*, Eph. II. 8.

CHAPTER XXIV.

OTHER APOSTOLIC WRITINGS.

Ephesians. “The occasion of this epistle, was the foresight the apostle had of false teachers that would spring up in this church, after his death, and spread their pernicious doctrine and draw away disciples after them, and do great mischief in the church; wherefore the design of this epistle is to establish the saints

in the doctrines of the Gospel, so that they might not be carried away with the errors of the wicked; the subject-matter of it is most excellent, it treats of the most sublime doctrines of grace, of divine predestination, and eternal election, of redemption by Christ, and of peace and pardon by his blood, of conversion by the power of efficacious grace and of salvation by the free grace of God, in opposition to works; it also very largely treats of the usefulness of the Gospel ministry, and gifts and qualification for it, and of the several duties of religion incumbent on Christians; the method which is used is exceeding apt and beautiful, for the apostle first begins with the doctrines of the Gospel, which he distinctly handles and explains, and then proceeds to enforce the duties belonging to men, both as men and Christians."

Philippians. "The Philippians to whom the apostle was very dear, he being the first preacher of the Gospel to them, and the instrument of their conversion, hearing that he was in prison at Rome, sent their minister and pastor Epaphroditus to him, to visit him, and by him a present, to support him under his afflicted circumstances, and who related to him the case of this church; and at his departure he sent by him this letter; the design of which is to express his love and affection to them; to give them an account of his bonds, and usefulness of them and how he was supported under them; and to encourage them under all the afflictions and persecutions they endure for the sake of Christ, to excite them to love and peace, among themselves, to caution them against false teachers, Judaizing Christians, that were for joining Moses and Christ, law and Gospel, works and grace together, in the business of salvation: and to exhort to holy life and conversation

and to return thanks for their kind present.”

Colossians. “The occasion of this epistle was this; Epaphros who had preached the Gospel to the Colossian, and very likely was the first that did, came to Rome, where Paul was a prisoner, and gave him an account of them, how they had heard and received the Gospel, and of their faith in Christ, and love to the saints; and also declared to him what danger they were in through some false teachers that had got among them, who were for introducing the philosophy of the Gentiles, the ceremonies of the law of Moses, and some pernicious tenets of the followers of Simon Magus, and the Gnostics; upon which the apostle wrote this epistle to them, to confirm them in the faith of the Gospel Epaphros had preached unto them, which was the same he had himself preached; and to warn them against those bad men and their principles; and to exhort them to a discharge of their duty to God, and men and one another.”

First Thessalonians. “Here the apostle came after he had been at Philippi, and stayed about three weeks, and preached every Sabbath day, and his ministry was blessed, to the conversion of some Jews, a multitude of devout Greeks, and many of the chief women of the place, which laid the foundation of a Gospel church; to which the apostle wrote this epistle, and is the first epistle he wrote; the occasion of it was this: the unbelieving Jews, vexed to see the apostle’s success, raised a mob of the baser sort of people, and assaulted the house of Jason, where the apostle and his companions were; but Paul and Silas were sent away by night to Berea, which the rabble understanding, followed them thither; when Paul was sent as if going to the sea; but was conducted by the brethren to Athens, who gave orders that Silas and Timothy

should come to him with all speed, as they did; and Timothy was sent back to Thessalonica, to establish and comfort the young converts there; and returning with good news of their faith and charity, to the apostle at Corinth, he sent from thence this epistle; the design of which is to encourage them under their afflictions, and sufferings; to exhort them to stand fast in the Lord, to abide by his truths and ordinances, and to live an holy life and conversation, and to regard the several duties of religion, towards God and one another, and those who were set over them; and in it he instructs them concerning the resurrection of the dead, and the coming of Christ; articles of very great importance and concern."

Second Thessalonians. "The design of this epistle is to comfort and support the Thessalonians under the afflictions and persecutions they endure for the sake of the Gospel, and to rectify a mistake they had gone into, and which might be occasioned by what the the apostle had said in his former epistle, concerning the second coming of Christ, as though it was just at hand; which might lead them to neglect their worldly business, and duties of civil life, and give the enemies of the Gospel an advantage against the whole as false, should not this prove true; as also to exhort this church, to take notice of disorderly persons, such as were idle, and busy-bodies, and withdraw from them, and remove them from their communion, being burdensome and a reproach to their profession."

First Timothy. "Timothy, to whom this epistle is written, was eminent for his early piety and acquaintance with the sacred Scriptures; his mother was a Jewess and his father a Greek, which was the reason why he was not circumcised in his infancy. Mention is made in the second epistle of his mother Eunice,

and his grand-mother Lois, as believers, and of his knowledge of the Scriptures from a child; this excellent person the apostle meeting at Lystra, and having a good report of him from the brethren there, he chose him to be his companion in his travels, and to assist him in spreading the Gospel; and knowing that it would be very disagreeable to the Jews to hear the word of God from the lips of an uncircumcised person, took him and circumcised him; becoming all things to all, that he might gain some. This being done, he went along with him into several parts, and he made great use of him, in preaching the word, planting churches, and writing epistles; he sent him to various places; with messages from him to Corinth, Philippi, and Thessalonica; and now had left him at Ephesus, where he besought him to abide for awhile; for that he was the bishop, pastor, or overseer of that church is not likely, since his residence there was not constant, and was afterwards called away from hence by the apostle, who desired his stay there, under whom, and by whose direction he acted, whilst there; and seeing that this church had elders, bishops, or overseers, whom the Holy Ghost had set over them, whom the apostle called to him at Miletus, and gave them some advice and instruction. The design of Timothy's continuance there was to check growing errors and heresies, and to take care of and preserve the discipline of God's house; and to charge him with these things was the design of this epistle; in which he teaches him how to behave himself in the church of God; by taking heed to this doctrine and conversation; and gives rules relating to the qualifications of bishops and deacons, and to the care of widows, and with regard to church censures, and the becoming walk and conversation

of all sorts of persons, of every office, age, sex, rank and order."

Second Timothy. "The design of this epistle was to stir up Timothy to the faithful and diligent discharge of his duty, as a minister of the Gospel; to abide constantly by the truth of it; and to animate him to suffer patiently, cheerfully and courageously, for the sake of it; and to warn him against false teachers, and their errors, who were already risen, and would afterwards arise and be followed by those who had itching ears, and could not bear sound doctrine; but this should be no discouragement to him in the prosecution of his work; and lastly, to desire his presence with him at Rome, being now destitute of his several assistants."

Titus. "The occasion of this epistle was, partly, the Judaizing preachers, and false teachers, that got into that island, and were corrupting the principles of the people; and partly the unbecoming conversation and practices of some professors of religion; and whereas the apostle had left Titus in Crete, to finish what he had begun, and to put the churches in order, and see that they had proper officers, particularly pastors over them, that they might be taken care of, both with respect to doctrine and practice; the design of this epistle is to lay before Titus the several qualifications of a pastor, which might be an instruction to him, and to the churches in the choice and ordination of them; and to stir him up to zeal and diligence in refusing false teachers, and dealing with heretics; and to put him upon exhorting the saints to the discharge of their duty, in every branch of it, from the best principles, by arguments taken from the grace of God, and the doctrines of it."

Philemon. “The design of this epistle is to reconcile Philemon to his servant, and to entreat him to receive him again, not only as a servant, but as a brother in Christ; and the most proper and prudent methods and arguments are used to engage him to it. The epistle, though it is a short one, is very instructive; it shows great humility in the apostle, and that he did not think it below him, to be concerned in doing such an office as to reconcile a master to his servant, and which is worthy of imitation; as also it teaches the right that the masters have over their servants, which is not lost by their becoming Christians and even ministers of the Gospel; and that recompense should be made unto them for injuries done by them; it likewise displays the riches of the grace of God, in the conversion of such a vile creature; and the wonderful providence of God in overruling that which was sinful in itself, running away from his master, to the greatest good, were the conversion of him, and is an instance of surprising grace; and from hence may be learned, that there is salvation in Christ for the chief of sinners; that the conversion of them is not dispaired of.”

Hebrews. “The occasion of this epistle is to set forth the superior excellency of Christ to angel and men, to Moses, to Joshua; to Aaron, and his sons, and the preferableness of his priesthood and sacrifice to the Levitical priesthood and its sacrifices; to teach the Hebrews, the true knowledge of the mysteries of the law; to point out to them the design, use, and abrogation of its ceremonies; and to prepare them for what afflictions and persecutions they would be called to endure for Christ; and exhort them to perseverance, and strengthen them against apostacy as well as to in-

struct them in the various duties of religion.”

The General Epistle of James. “This epistle is called general, because not written to any particular person, as the epistles to Timothy, Titus and Philemon are; nor to any particular churches as the epistles to the Romans, Corrinthians, &c., but to the believing Jews in general, wherever they were. The occasions of it seems to be partly the troubles and persecutions which attended the saints of Christ for the Gospel; and the design of it, to encourage them to patience under them, and to wait and hope for the speedy coming of Christ; and partly the evil practices of some that boasted of their faith and knowledge, though they lived very dissolute lives; and the view of the apostle it to show, that faith without the fruits of righteousness, is not genuine; and he very largely in it, exhorts to several duties very becoming Christians, and inveighs against several vices, which were scandalous in them.”

First General Epistle of Peter. “The occasion of writing this epistle was, Peter meeting with Sylvanus, a faithful brother, who had been a companion of the apostle Paul; he takes this opportunity of sending a letter by him to the converted Jews dispersed among the Gentile countries, where he, with Paul, and others, traveled; the design of which is to testify of the true doctrine of Grace, in which they were agreed; see ch. v. 12. And accordingly in it he does treat of the doctrine of electing grace, of redeeming grace, of regenerating and sanctifying grace and of persevering grace; and exhorts believers to the exercise of grace, of faith, hope and love, and to the discharge of such duties, becoming their several stations, whereby they might evidence to others the truth of grace in themselves, and adorn the doctrine of God, and recom-

mend it to others; and particularly he exhorts them patiently to bear all afflictions and persecutions, they should meet with, for their profession of the true grace of God, in which he encourages them to stand fast."

Second General Epistle of Peter. "This epistle was written by the apostle in his old age, when upon the decline of life, just as he was about to put off his tabernacle, ch. i. 13, 14, 15, a little before his martyrdom, in the year 68; and it is sent to the same persons, as his first, namely, the believing Jews scattered throughout the several parts of Asia, he being the minister of the circumcision; see 1 Peter i. 1. compared with 2 Peter iii. 1. The scope and design of it are, to put them upon a concern for a large increase of grace and spiritual knowledge; to confirm and establish them in the present truths of the gospel; to warn them against false teachers, which he largely describes; and he put them in mind of the dissolution of all things, and of what will preceed and follow it; from whence he draws several useful hints and inferences."

The First General Epistle of John. "It is called his first epistle general, not that it is the first epistle, the other two are written to particular persons, but is the first he wrote, which is general; the occasion and manifest design of it is to promote brotherly love, which he enforces upon the best of principles, and with the strongest arguments, taken from the love of God and Christ, from the commandment of Christ, and its being an evidence of regeneration, and the truth and glory of a profession of religion; and also to oppose and stop the growth of licentious principles and practices, and heretical doctrines. The licentious principles and practices he condemns are these, that believers had no sin in them, or need not be concern-

ed about it, nor about their outward conversation, so be they had but knowledge; and these men boasted of their communion with God, not withstanding their impieties, which were the sentiments and practices of the Nicholiatians, Gnostics, and Carpooratians. The heresies he sets himself against, and refutes, are such as regard the doctrine of the Trinity, and the person and office of Christ. There were some who denied a distinction of persons in the Trinity, and asserted there was but one person; that the Father was not distinct from the Son, nor the Son from the Father; and by confounding both tacitly denied that there was either, as Simon Magus and his followers; regard is had to these in chap. II. 22; chap. V. 7; and others, as the unbelieving Jews, who denied that Jesus was the Messiah, or that Christ was come in the flesh; these are taken notice of in chap. II. 22; chap. IV. 2, 3. Others that professed to believe in Jesus Christ, denied his proper deity, and asserted he was a mere man, and did not exist before he took flesh of the virgin, as Ebion and Cerinthus; these are opposed in chap. I. 1, 2; chap. III. 16, 20. And others denied his real humanity, and affirmed that he was a mere phantom, that he had the appearance of a man, and assumed human nature, and suffered and died and rose again in show only, and not in reality; of which sort were the followers of Saturnianus and Basilus, and which are confuted, chap. I. 1, 2, 3."

Second Epistle of John. "The design of this epistle is to exhort and encourage the lady he writes to, to continue in the truth and faith of the Gospel, and in the love of God and his people, and to avoid false teachers and their doctrines."

Third Epistle of John. "This epistle was written by the Apostle John, who calls himself an elder, as in

the preceding, and is inscribed to a friend of his, whom he mentioned by name, and expresses a very great affection for, on account of his steady adherence to the truth of the Gospel, verse 1; he wishes him bodily health, equal to that prosperity of soul he was indulged with, verse 2; congratulates him upon the testimony the brethren that came from him gave him, of the truth being in him, being in the truth, and of his walking in it, and upon hearing that his children also trod in the same path, verses 3, 4; commends him for his hospitality and charity, of which testimonies were given before the church and encourages him to go on doing the same acts of beneficence, since it was such persons that went forth for the sake of Christ, and preaching in his name, and had nothing of the Gentiles for so doing, wherefore they ought to be ready to be resigned and entertained by those of ability, that they might be fellow-helpers to the truth with them, verses 5, 6, 7, 8. He complains of Diotrephes as a proud, haughty and overbearing man in the church, where Gaius was a member, who would neither receive the letters the apostles sent, nor the brethren that came with them; nay, forbid them that would, and cast them out of the church for it, and prated against them with malicious words, whom he threatened to remember when he himself should come thither, verses 9, 10, wherefore he exhorts Gaius not to follow such an ill example, but that which is good in any person, since he that does good appears to be of God, and he that does evil, it looks as if he never knew him, verse 11. And particularly recommends Demetrius, who had a good report of all men, and of the truth itself, and had a testimony from the apostle; and those that were with him, which was known to be a true one, verse 12. But though he had many things to say, both of one

and of the other, he determines to write no more at present, hoping he should shortly see him, and personally converse together, and closes the epistle with mutual salutations of friends, verses 13, 14."

General Epistle of Jude. "This epistle is called, *catholic* or *general*, because it is not written to any particular person or church, but to the saints in general, and it may be to the same persons that Peter wrote his, see 1 Peter i. 1, who seem to be the believers among the Jews, see verses 5, 17; the design of the apostle is both to exhort them to continue in the faith and contend for it, and describe false teachers and point out their principles and practices, and the dreadful end, so they might shun and avoid them."

Revelations. "This book is certainly of divine authority, and exceedingly useful and instructive and contains in it the most mementous and important doctrines of the Gospel, concerning a Trinity of persons in the Godhead, the deity and sonship of Christ, the divinity and personalty of the spirit, the offices of Christ, the state and condition of man by nature, justification, pardon and reconciliation by the blood of Christ, and it recommends the several duties of religion, and encourages to the exercise of every grace, and gives a very particular account of the rise, power and fall of antichrist, and of the state of the church in all the periods of time to the end of the world. And though it is written in an uncommon style, yet may be understood by the use of proper means, as prayer and meditation, by comparing it with other prophetic writings, and the history of past times by which many things will appear to have had their fulfilment; and it ought to be observed, that it is a revelation, and not a hidden thing; that it is not a sealed book, but an open one; and such a re

pronounced blessed who read and hear it and observe all things in it."

CHAPTER XXV.

FIRST CENTURY AFTER CHRIST.

I now propose to give a history of the people of God, during the Dark Ages; relying principally upon the history of the Church of Christ, written by the Rev. T. Hawies, L. L. B. & M. D, Chaplain to the late Countess of Huntingdon, and Rector of All Saints, Aldwinckie, Northamptonshire and published July 10, 1799."

Chapter I. "We are stepping from the blaze of day into the regions of doubt and twilight. The moment we quit the oracles of truth, we are left to grope our way through the public glimmerings of works which have been handed down through a succession of ages, whose authenticity has been disputed by some, and which by more, have been charged with interpolations, these, with traditronary reports, suspicious on account of the distorted medium through which they have passed, leave us under the necessity of treading every step with caution, examining with care, and as far as I can trust my convictions, obliged me oftener to doubt than believe. It seems clear, by generally admitted evidence, that the Church of Christ had widly spread its conquest, and continued in a constant rapidly progressive state nor had as hitherto, suffered any general per-

ecutlon from the Roman government. Probably the poverty of the private Christians was their protection as affording little for the gratifications of avarice. They were also at first confounded with the Jews, who enjoyed perfect toleration. They excited also the less, the attention of government as being of the lower order of men, not many noble being called. Hence they were scarcely even noticed by any author of that day. And when they are first mentioned, the account given of them shows how little acquaintance was gained of their character. The report of the Roman historian contains only the malignant abuse of ignorant slander. The greatest number of Christians were in the cities, though they spread also into the adjacent villages. But their assemblies in any place at first could not have been very numerous, except at Jerusalem, as a single room in a private house contained them. They continued to increase through the indefatigable labours of the itinerant evangelist, and by the zeal of many others, excited to activity in their several spheres, to testify the Gospel of the grace of God to all around them. No sooner had Paul escaped out of the mouth of the lion, Nero, than he probably visited the churches, as his apostles intimated he intended to do. Returning again to Rome, where as a prisoner of state, or seized on, during a visit to that church, he is supposed to have fallen in the first great massacre of the Christians under that bloody tyrant. This monster, having for a while through the influence of his tutor, Serecia, given hopes of his judgement, degenerated by degrees into the basest of beings and cruelest of men. A vast conflagration at Rome in the tenth year of his reign, said to be kindled by his own order, for the pleasure of gazing on the desolation which the flames would make, ir-

ritating the Roman people, he endeavored to exculpate himself by casting the odium on the innocent Christians. The account of the historian Tacitus, however his own prejudices therein appear, affords a most valuable material for our history. Speaking of Nero, and the conflagration of Rome, he says, To divert suspicion from himself, he substituted fictitious criminals, and with this in view, he inflicted the most exquisite tortures on those men who under the vulgar name of *Christians* were already *branded with deserved infamy*. They derived their name and origin from *Christ*, who in the reign of Tiberius, had suffered death by the sentence of the procurator, Pontius Pilate. For a while this *dire superstition* was checked, but it again burst forth, and not only spread itself over Judea, the first seat of this *mischievous* sect, but was even introduced into Rome, the common asylum, which receives and protects whatever is impure and atrocious. The confessions of those who were seized, discovered *a great multitude* of these accomplices, and they were all convicted, not so much for the crime of setting to fire the city, as *for their* hatred of human kind. They died in torments, and there were embittered by insult and derision. Some were nailed on crosses, others sown up in skins of wild beasts, and exposed to the fury of dogs, others again smeared over with combustible materials, were used as torches to illuminate the darkness of the night. The gardens of Nero were destined for the melancholy spectacle, which was accompanied by a horse race and honoured with the presence of the Emperor, who mingled with the populace in the dress and attitude of a charioteer. *The guilt of the Christians deserved indeed the most exemplary punishment but the public abhorance*, was changed into commiseration, from the opinion these unhappy wretches were

sacrificed not so much to the rigor of justice, as the cruelty of the jealous tyrant."

We cannot read this account without being struck with the multiplied and horrible executions, made of these innocent but devoted victims. Indeed, dying under such *abhorrance and general odium, as a sect mischievous, impure, atrocious, branded with deserved infamy, their guilt called for the most exemplary punishment; it was impossible that the arm of vengeance should not be lifted up over them.* I am amazed any man can admit the truth of these persecutors against them, and afterwards suppose as Gibbon does that the executions were inconsiderable.

"The edicts of Nero against the Christians, lying under such imputations, and standing convicted in the eyes of their enemies of every charge laid against them, could not but put the magistrates into vigorous executions. The objects were so generally and deeply abhorred, the Emperor so insensed against them, the order so precious, and his own example so strongly before their eyes, that every man to whom the charge was given, must consider their activity a recommendation to his favour. Nothing can be more disingenuous and contrary to every fair deduction of reason, than Mr. Gibbon's representation of this matter. A self-inflicted death delivered the world from the monster and the Christians from this bloody seige. The short and turbulent reigns of his successors, Galba, Otho, and Vitellius kept the Romans too occupied in their own quarrels to attend to the rising sect. This interval of peace gave the Christians a respite from their sufferings, and time to prepare for the future, An. 68, 69.

§ An. 1. 70. The destruction of Jerusalem, and the utter submission of the Jewish polity under Titus,

is among the memorable events clearly foretold and awfully verified. The Christians conscious of the approaching catastrophe, and it is said, particularly warned of God to removed from the devoted city, fled to Pella, and escaped from destruction.

An. I. 81-95. During the preceeding reigns, we have no particular accounts of the suffering church, probably the fires of persecution went out; but under the second Nero, Domitian, the brother and successor of Titus, it raged with redoubled fury. By him it is thought the apostle John was sent into banishment at Patmos; and in the East where he abode, the Christians were exposed to all the miseries which malignant hatred and arbitrary power can inflict on helpless innocence. Yet did the circle of Christianity extend to every side, and the blood of the martyrs proved a blessed seed, productive of more abundant fruits.

An. I. 96. Nerva is said to have suspended the sanguinary edict of his predecessor, and after a short reign of two years, the government (An. 98) devolved upon Trajan, the friend of Pliny, and esteemed the most humane and excellent of all Roman Emperors. Yet in him we have one of the most authentic monuments of the fearfully suffering state of the Christian world. When such men as Trajan and Pliny, famed for mildness, prudence, and philosophy, display a spirit so very opposite to their pretensions, what must have been the case in general? To those who know the true principles of Christianity, and the nature of proud unhumiliated man, the explanation is not difficult, why Trajan should be as persecuting as Nero and. though in a way less apparently savage, with an enmity more rooted, and with perseverance more obdurate; to make the obstinacy of Christianity bow

to his imperial mandates, or be crushed by the weight of his indignation. The ingenious Pliny had been appointed by Trajan to the government of Bythinia; and in the exercise of his office as proconsul, the Christians, against whom the severity of the preceding edicts evidently subsisted, were brought before his tribunal. Not having had occasion to be present at any such examinations before, the multitude of criminals, and the severity of the laws against them, seem to have greatly struck him; and caused him to hesitate how far he ought to carry them into execution, without first consulting the Emperor himself; who I think, had put him on the persuit; having probably heard of the rapid progress of Christianity and embittered by all his prejudices against it, which the misrepresentation of its enemies, the contempt of: he wise, the craft of the priesthood, and the general odium of all idolaters, could but have propagated. A translation of the letter itself, will throw more light upon the state of the Church, than perhaps any monument of antiquity which has reached us. Of the genuineness of the letters of Clement, Ignatius and Polycarp, there are doubts; though perhaps unfounded; of the letters of Pliny and Trajan there is no doubt; and being the testimony of an enemy, it afforded the most irrefragable proof. We may safely conclude, Bythinia was not singular for the number of convicts, or the spirit of persecution; and if such means as the philosophical Pliny employed against Christianity, were only repeated through the governments of Asia, the number of victims may easily be conceived.

A. D. 107, "C. Pliny to the Emperor Trajan, wishes health.

It is usual with me to consult you in every matter wherein I am in doubt, and to submit to your de-

termination; for who better than yourself can direct me when uninformed? Till now I never had occasion to be present at any criminal process against the Christians; I am ignorant therefore to what extent it is usual to inflict punishment, or urge prosecution. I have much hesitated also, whether there should not be some distinction made between the young and the old; and in application of the torture, whether there should not be a difference between the robust and the delicate, whether pardon should not be offered to penitents; or whether an openly professing Christian shall be allowed to retract, in order to escape punishment; whether the the profession itself is to be regarded as a crime, however innocent in other respects the professor may be, or whether the crime attached to the name, must be proved, before they are liable to suffer. In the interval, my method with Christians who have been impeached as such, has been this; I interrogate them, Are you Christians? they answer it, I ask the same question a second and a third time, threatening them with the punishment decreed by the law; if they still persist I order them executed on the spot; for whatever their profession of religion might be, I had not the least doubt that such perverseness, and inflexible obstinacy, certainly should be punished. There were others infested with this madness, who, being Roman citizens, I adjudged to be transported to Rome for your immediate cognizance. In the discussion of this matter, accusations multiplying, a diversity of cases occurred. A schedule of names was sent me by an unknown accuser; but when I cited the persons, many denied the fact, that they were or ever had been Christians; and repeating after me the usual formula, addressed the gods, and offered supplication with wine and frankincense to your image, which with the statues of

other deities, I had ordered to be procured, adding their maledictions of Christ, to which no real Christians, I am assured, by any torments could be compelled. These therefore, I thought proper to discharge. Others, named by an informant, at first acknowledged themselves Christians, and denied it; pretending, that though they had been such, they had renounced the profession, some for three years, others for a longer time, and a few for more than twenty. All these adored your image and the statues of the gods, and at the same time called Christ an accursed object. From their affirmations I learned, that the sum of all their offences, call it fault or error, was, that on a day fixed, they used to assemble before sunrise and sing together, in alternate responses, hymns to Christ, as a deity; binding themselves by the solemn engagement of an oath, not to commit any manner of wickedness; to be guilty neither of theft, nor robbery, nor adultery; never to break a promise, or keep back a deposite, when called upon. This service being concluded, it was their custom to separate, and meet together again for a repast, promiscuous indeed, without any distinction of rank or sex, but perfectly harmless; and even from this they had desisted, since the publication of my edict, forbidding, according to your orders, all clubs and associations. For further information, I thought it necessary, in order to come at the truth, to put two damsels, who were called deaconesses, to torture; but I could extort nothing from them but the acknowledgement of a superstition, depraved as immoderate; and therefore desisting from farther investigation, I hasted to consult you; for, indeed the matter appeared to me deserving the most attentive consideration, especially in view of the immense number of those who are involved in this dangerous predicament; for informations are already

brought against multitudes of all ages, of all orders, and both sexes; and now will be impeached, for the contagion of this superstition has not only spread widely over the cities and villages, but reached even the farm houses. I am of opinion, however, that it may yet be stopped and corrected; for it is evident that the temples, which were found nearly deserted, begin to be frequented; and the sacred solemnities, that for a long while had been suspended; are coming into practice, so that now there is brisk sale of victims for sacrifices, where before there scarcely could be found a purchaser. From whence I cannot but conclude, that the bulk of the people may be reclaimed, if impunity be allowed to repentance."

The reply of Trajan to Pliny.

"My Dear Pliny:—You have certainly followed the right track, in the discussion of the causes, relative to the impeachment of Christians. No certain rule can be laid down, invariably to be adhered to in all cases. They are not to be hunted up by informers, but if impeached and convicted, let them be executed: only this restriction, that if any person deny that he is a Christian, and demonstrates it by offering supplication to our gods, however suspicious his conduct may have been before, his penitence shall secure his pardon. But unless every information has the accuser's name annexed, whatever be the crime charged, it is not to be regarded; as it would be a precedent of the worst sort, and totally contray to the maxims of our government.

These letters appear to give a wonderful view of the state of Christianity, and the dreadful persecutions to which the faithful were exposed. 1st. It is evident by the laws then in force, that it was a *capital crime* for any man to be a Christian; that nothing else was necessary for his execution, than

his own confession; or conviction by evidence of the fact; or his refusal to commit an act of idolatry when accused. 2nd. It is clear that the humane Trajan and the philosophic Pliny appeared not to entertain a doubt of the propriety of the law, or the wisdom and justice of executing it in all its fulness. Pliny confesses he had ordered such capital punishment to be inflicted on many, chargeable with no crime, but their profession of Christianity; and the Emperor confirms the justice of the sentence, and enjoins the continuance of such executions, without exception in favor of any who did not apostatize, and curse the Lord Christ, and worship the idols of paganism. 3rd. After the most exact enquiries, even from the apostate Christians themselves, without a discordant voice or suspicion of misrepresentation, never was a more noble, and unequivocal evidence given to the excellency of the Christian character; of their piety, purity, and peaceable conduct; their happy communion with each other; and the innocence and exemplariness of their lives before all men. So by the confession of these apostates themselves, no man could belong to this holy community, whose outward walk and conversation did not adorn the doctrine of God.

Clement An. 92. The writings of this apostolic father, marked with the character of authenticity, serve to cast some light upon the Christian church. Whether he be the same person whose name is recorded by the apostle, Phil. iv. 3; is uncertain though not improbable. He had in that case been the fellow laborer with the apostle, and his attendant at Philippi. Whether he was a native of Rome, or left by the apostle at Rome to superintend the concern of that church, appears not decided. He had probably also, if Paul's associate, become acquainted with the Corinthian church, where wealth and wisdom had early

introduced so much corruption, desire of pre-eminence, a disputations and faction, spirit, and consequently most dishonorable divisions; and these unhappily continued to increase. The doctrines which characterize the teachers from the true and false, he explicitly describes. We therefore, (saith he) called by the will of God, are not constituted just men by ourselves, neither on account of our attainment in science, power of intellect, our piety, or works, even wrought with sanctity of heart, but *By faith*, by which alone the omnipotent God hath justified all who ever were just, before him, to whom be glory forever and ever. So unequivocal a confession of the true faith is to be strongly noted, as the cardinal hinge of the question, who are the schismatics; to what teachers we must cleave, and from whom we must separate the disciples. To the end of the first century, the church had formed no alteration in its established mode of government and order, different from what appears in the Acts of the Apostles and the Epistles. Matters however, it must be owned, rested not long in this state of lowliness and simplicity. Ignatius will soon be seen advancing many degrees above Clements in episcopal authority, and Cyprian rising abundantly on stilts of prelatical arrogance. This was an increasing evil. Before the middle of the second century the change was considerable, though for a while the poverty and persecutions of the church served as a strong check to the native corrupt affectation of power and superiority in the human heart. Considering the times, and regarding the persons called to be saints, a learned ministry cannot be supposed in the primitive church. They must usually have been men simple and unlettered, though full of faith and and the Holy Ghost, the qualifications which then determined the suffrage of the several flocks.

They were persons little suited to dispute with the philosophers on the arena of nature, or metaphysical subtelties, but they could tell a plain and affecting story of him who bought us with his own precious blood; who died for us and rose again; and of the guilt and irrevocable ruin of all mankind out of Christ. The effects produced by their preaching were mighty through God, to the quelling of the stronghold of Satan.

CHAPTER XXVI.

SECOND CENTURY AFTER CHRIST.

Chapter VI. Amid the flame of persecution kindled without and the corruptions and errors broached within, the church continued to enlarge and raise his sacred hand, encircled with glory, and spread his borders. The evidence attending the Gospel word; the Divine power which attended the preaching; the holy lives of its professors; the zeal of its confessors, and the blood of martyrs, failed not to make daily and numerous converts to the truth. Such appears to have been the state of the church in the beginning of the second century. All the Apostles, probably, and the men of the first generation, who had been with the disciples of the Lord, and come forth from Jerusalem, had by this time finished their testimony; as well as most of the second race who had heard them. The churches had therefore no longer these oracles of wisdom to consult in their immergencies,

but were left to the general teaching of the Spirit and word. A dark cloud of persecution now lowered over the Christians, justly provoked by their divisions and declensions from apostolic purity simplicity and humality. The short reign of Nerva had cast a gleam of sunshine and peace, after the storms which had gone over them. The toleration with which he had indulged them, ceased on the accession of Trajan. He bore an utter enmity against Christianity and seems to have apprehended it in a political view, as ready to introduce a system contrary to the despotism which he cherished. The Christians refusing to implicitly comply with all his commands, provoked the hatred of a man, who as serving deity, and demanding worship, could not bear to be contradicted and opposed by the meanest of his subjects. (See the correspondence between Pliny and Trajan, before narrated.) A presbytery, with a bishop at their head, is now (2 An.) first distinctly marked, and obedience to them enjoined as to Christ, in a high strain of authority; and to the bishop repeatedly inculcated, as to God himself. The real divinity of Jesus Christ, his incarnation, as man, faith in him and union with him, as the true life of Christianity, purity of character; and the eternal punishment of sin, are clearly and precisely marked' as the doctrines of the true church. The idea of the priesthood had not yet scarcely entered into the Christian sanctuary, as there remained no more sacrifice for sin, and but one high-priest of our profession, Jesus Christ. But on the dissolution of the whole Jewish economy under Adrian, the powers of the associated clergy, began to put forth its head, ambitions and designing men suggested, what many received in their simplicity; that the succession to the honours now devolved upon *them*, and that the bishop stoop in the place of the

high-priest, the pesbyters were priests, and the deacons, levites; and so a train of consequences followed. Thus a new tribe arose, completely separate from their brethren, and of clergy distinct from laity. Men sacred to office, exclusive of a divine call, and real worth. The altar was not yet erected, nor the unholy sacrifice of the Eucharist perfected, but it approached by hasty strides, to add greater sanctity to the priesthood, and the not unpleasant adjunct of the divine right of tithes, attached to the divine right of episcopacy. This abuse grew not at once. The remaining piety and sobriety of the true church, and multitudes of its primitive pastors retarded the progress of worldly-mindedness and ambition, till the union of church and state in the establishment of Christianity under Constantine, very nearly completed the worldly system. The consummation of abuse and wickedness in the mother of harlots and all abominations succeeded; and long has the earth groaned under the anti-Christian tyranny. The simplicity of the primitive worship contrasted with the pomp of paganism, was striking. It was calculated by the heathens, they who had neither altar or victim, priest, or sacrifice, must, be atheists, and without God in the world. Those who were now rising into self-created eminence, had little difficulty to persuade them, that it would be for their interest, and the honor of Christianity, to remove these objections of the Gentiles, by any harmless, but useful alterations. Though magnificent temples had not yet arisen, the names of things began to change. There were already *priests and oblations were easily rendered sacrifices*. The separation of the clergy, as a body, became more discoverable by their habits. High-priests must have more splendid robes than the simple tunic of linen. A variety of new ceremonies was invented to add

dignity to the mysteries of Christianity and obviate the objections to its meanness and simplicity. And as the populace were particularly attached to their idolatry by the festivals in honor of their heroes, and their gods; and delighted with the games and pastimes on these occasions; the great Gregory Thanmatrug shortly afterwards contrived to balk the devil, by granting the people the indulgence of all the same pleasures of feasting, sporting and dancing at the tombs, and on the annaversary of the martyrs, as they had been accustomed to do in the temples of their gods, very wisely, supposing that, "Of their own accord they would quit their idolatry, and return to a more virtuous and regular course of life." The ordinance of the commemoration of the sacrifice of Christ, and the benefits which we receive thereby, continued to be celebrated weekly, but with some additional ceremonies. The wine was now mixed with water, the bread divided in pieces and sent to the sick and absent. It became also important, and supposed essential to salvation and therefore ministered to infants, a proof of their being baptized.

An. 240, 269. The Socinians, Areans, and Manichocians, made their appearance during this period. But I am enquiring after God's secret ones, the remnant whom the world knew not, the chosen and called and faithful; the only church worthy of a Christian name.

CHAPTER XXVII.

EARLY REFORMERS.

I now pass to the 7 century, before I find a clean and distinct truce of that church. "At the close of that century, the first traces appear of a small but precious body, afterwards named Valdenses, which some think a branch of the Panliciars. Retireing from the insolence and oppression of the Romish clergy, and disgusted with their vices, they sought a hiding place in the secluded vallies of the Pais de Vand, embosomed by the Alps, and removed from the observation of their persecutors, where they might enjoy peace, worship and communion with God. The origin of this stock of the reformation cannot perhaps be exactly ascertained. They affirm, that they began to separate themselves from the corruptions of the Romish church, about three hundred years after the reign of Constantine. Reneus, who from an apostate among them, as is usually the case, turned a most envenomed persecutor, complains, "That no other heretics had given the church of Rome so much disturbance, being of very ancient origin, widely dispersed, and of the strongest appearance of piety and the true faith." He speaks of them under the name of *Leonists*, as a sect which had subsisted more than five hundred years. Their name of Valdenses, is said by some to be derived from a teacher of eminence among, them, cotemporary with Berengarius, but rather, probably from the valley where they first took refuge. Their beginnings were indeed small, but they had in time great increase and the vital spark of heavenly fire seems to have been in a special manner preserved in the wilderness. Neither numbers, power, nor greatness constitute the church. No

man can belong to it, who is not joined to the Lord in one Spirit, and however reduced the body may be to appearance, yet like the seven thousand in Israel who would not bow the knee to Baal, Christ had his remnant, according to the eternal council of his will. The foundation of the church stood secure, the Lord knew those that were his in the darkest hour of the deepest apostacy.

8th. Century. The poor reffugees in the valleys of Piedmont, seem to have been left to themselves, probably too few and contemptible to attract notice, or so far removed from the observation of the proud prelates who could not have got anything by persecuting them. Dispersed through the world a few, and but a few, probably read the Scriptures, embraced the great and precious promises, and amidst all the contentions and fooleries of the day, held fast the truth as it is in Jesus. These were then the dispused in the earth as the gleanings of grapes of the vineyard when the vitage is done.

An. 847. *Godeschalcus*, remewed the doctrines of predestination and grace. He was a monk of Orbais in France, where pelagianism was from the beginning deeply rooted. Zealous for the evangelical doctrines, now debased with every alloy and desirous of reviving the knowledge of the grace of God in truth, he laboured assiduously, under the patronage of Eberald; one of the first nobles, in the court of the Emperor Lothaire. He was heard with deep seriousness, and attention. A flame was kindled by his preaching, and his popularity kindled the envy of Monrice Archbishop of Mentz, before whom he was accused of heresy; and condemned in a council and held in that city.

An. 848. For punishment he was sent to Hinch-

man, at that time archbishop of Rheims, who had ordered him. Hinchman was in league with his brother, the bishop of Mentz, an equal enemy of this pretended disturber of the church's peace, and of his person. With him the ablest arguments and unimpeached integrity of Godeschalvus weighed not a hair. In council at Quiracy, his condemnation was confined with every insult and aggravated injustice. An. 849, In vain he maintained the truth of his opinion with evidence, it was impossible to contradict or deny. The brutal prelate, the less able he was to answer his arguments or impeach his fidelity, the more exasperated, without shame resolved to employ the power with which he was invested. He degraded him from the sacerdotal character, exposed him to public punishment by whipping until he was covered with a gore of blood, and near expired, he cast him into a miserable dungeon, where after years of suffering, he died a martyr for the truth, which no torments could engage him to forsake, though the force of them compelled him to burn with his own hands, the justification of his opinions, which he had presented to the council at Mentz. In the same fire he had probably been cast himself, if he had obstinately refused the sacrifice. But his spirit unbroken with ill usage, long maintained in the house of his prison the same opinions for which he suffered, and his latest truth solemnly attested the divine authority of which living, he had defended, and when dying supported him through all his sufferings. Who can read church history without horror of the abuses of prelatical power? But the sufferings of the martyrs, as is usually the case, produced effects more powerful than their preaching. His doctrines were canvassed, his defence read, the cruelty of his enemies awakened compassion, and the divine truth, for which he

suffered, found able advocates in able ecclesiastics, and many others who condemned the injustice with which Godeschalcus had been treated, and the unchristian severity of the punishment inflicted upon him. But the party of Hinchman and his associates, was as in the case in general where the truth of vital godliness are the subjects of contest, far superior.

An. 869. The contest ended not with the men of that day, but to our own remains in full vigor, and will probably continue to the end of time. The unhumbled, unawakened, the pharasacal, the proud, who entertained high imaginations of the human powers, and the reasonings of fallen man, must as inevitably oppose the doctrines of grace now, as they did of old. Moshien calls this "an intricate and incomprehensible subject, when to be silent is the truest wisdom," thus would evade one of the most interesting truths of God's revealed word. To the sinner conscious of his guilt, misery and helplessness, the riches of the grace which is in Jesus Christ, will be not a subject intricate, nor incomprehensible, and to know the love of Christ, which passeth all knowledge in its happy and saving effects, will be found the point of highest wisdom, but it is what the wisdom of man never taught, nor all his proud reasonings ever led to.

"The natural man receiveth not the things which be of the Spirit of God, neither can he know them, because they are spiritually discerned."

Happily the Lord in every age, though they were but few comparatively, taught some the grace of God which bringeth salvation, and to this day a generation according to the election of grace can say, "Wherein we stand, and rejoice in hope of the glory of God.

“The foundation of God standeth sure, The Lord knoweth them that are his.”

As the doctrine of the Trinity hath a near connection with that of predestination and grace, the same Hinchman as bitterly condemned his adversary for the use of that address. “O God, three, yet one, we pray,” &c. This he termed *Tritheism*, and condemned as impious heresy.

An. 993. Now first the tocsin of holy war was sounded by Sylvester against the Saracens, which however ineffectual to wake up the dormant zeal, and kindle the enthusiasm of that generation, prepared the way for the crusaders in the next. The great body of those who still retained the true doctrine, was to be found in the inferior stations of the Church and among the unlettered of the laity, in whom the spirit of God continued to give the understanding which is after godliness, and who receive the Scriptures in simplicity and truth.

CHAPTER XXVIII.

THE WALDENSES.

12th, Century. An. 1120. Peter De Breeyes, in Provence was at the head of a sect called from him Petrusians. He inveighed against the vices and superstitions of the times, and boldly attacked the ecclesiastical tyranny and abuses of Rome as anti-Christian. The clergy stirred up the populace, and he was burnt alive, not judicially, but in a tumult, raised by the

priest. Indeed if he had been heard the most profitable article of their trade had been utterly depreciated, as he denied the efficacy of indulgences, and affirmed, that the prayers or oblations of the living, could be of no avail to the dead, he asserted also, that the body of Christ was only in the Eucharist in *figure* not *reality*, that the crucifixes, and all the objects of superstitious devotions, were abominable, that churches had no peculiar sanctity, but that God might every where be served acceptably by his spiritual worshippers. These and like tenents, highly offensive to the priesthood, he maintained with such zeal, say enthusiasm, as brought him to his end. But the convictions of truth which he preached did not die with him.

An. 1160. But the most zealous and successful reformer of the age, was Peter Waldus, or Valdus, a name derived from those whose principles he had adopted. He had been a merchant of Syrus, but having imbibed from the Waldenses a taste for the Scriptures he procured a priest to translate for him the four gospels with other books of the New Testament, into French. The dilligent perusal of these, not only opened his eyes to the reigning errors and profligacy of the clergy, but animated him with holy zeal. He quitted his profession, distributed his whole substance to the poor, and forming congregations who embraced his opinion, he began boldly to preach and teach the doctrines of vital Christianity, and to remonstrate against the ignorance and vices of the age.

An. 1180. The archbishop of Lyons and his clergy fired at these roporches, endeavored to silence this new apostle. But the purity of his life, the disinterested charity he displayed, the simplicity of truth which he taught, and the zeal with which he enforced

his exhortations, awakened deep concern in many, and procured him many faithful associates and fellow labours. These formed numerous societies in France, Italy, and throughout Europe. Nor could the most furious persecutions raised against them, or the murders committed upon them or anathemas of the Church depress their courage or reduce them to silence.

The doctrines which they taught, and the practices they recommended, were generally such as the Protestants have since adopted. They little esteemed the sacrificial pursuits or scholastic theology in vogue, preferring for the ministry the men most devoted to exemplary piety, to all the learning of the schools. They suffered every man of the congregation, who possessed ability, and felt himself so disposed to exhort and pray, confirming the hearts of the disciples. They denied the efficacy of relics, prayer and penance to procure pardon for sin, which God through Christ alone could bestow. They asserted, that confession to a priest was useless, and any evangelized brother could equally advise and admonish, they regarded with horror, the idea of purchased dispensations and indulgencies, as the frauds of sacerdotal avarice. They rejected all the penitencias, and their absurd prescriptions, and desired that the simple ancient discipline in every congregation should be restored. They despised all services for the dead as useless, regarded the purgatorial fire as deception invented to rob the credulous; and affirmed, that the state of departed spirits irrevocably fixed for hell or heaven, the moment of their departure from the body and trusted upon the finished redemption of Jesus Christ, for life and salvation. Among these, under their faithful leader, Peter, the Waldenses, had long subsisted in the Pais de Vand, from whence they had

their name. Certain it is, from the testimony of their inquisitorial enemies, as well as friends that they had subsisted for centuries past in the vales of Piedmont. They are said by Mocstreaht to have written against the errors of popery before the year 1,000 and by Poplicranus, to have been diffused widely over the western world. They were condemned as "damnable parties" by Alexander the third, at the synod of Toms in the year 1163, and are said to have been long since spread through the district of Toulonse. After all the havoc made by the bloody inquisitors, they continued so numerous, that the Archbishop of Aix, of Aries, and of Narboune, informed the Pope, that it was impossible to build prisons sufficient to hold the heretics, or procure them food, and therefore desired his holiness, to advise what should be done.

"All these (says Mezeray) held almost the same opinions as those who are now called Calvinists."

Clark in his Martyrology, records about twenty eminent witnesses in England before Wickliff, and observes, that, "though the saints of God were compelled to hide themselves, and underwent grievous persecutions, yet he still preserved a seed alive, to bear witness against the anti-Christian corruptions." Thus in many lands, the seed of gospel truth and future reformation were despised, and henceforth the persecutions raised against them, demonstrated the wide spreading cantagion of what the enemies of truth branded as heresy. From their increasing numbers, and their attempts to stem the torrent of superstition, they grew into observation, and though inferior in rank, and comparatively few, prophesying in sack-cloth, and exposed to every insult, and suffering, it was evident the Lord had not

forsaken the earth, nor left himself without a witness.

It is evident that in France, England, Lombardy, and Bohemia there was still a poor and scattered people, who dared to be singular, and probably throughout the Christian world a generation of like spirits might be found, though their obscurity of station, dispensation and fewness in number, brought them to such persecution as would render them objects of history. The true kingdom of God cometh not with outward parade of human greatness. It is not of this world, it is hid with Christ in God, and so probably will be to the end of time, until the kingdoms of the earth shall become the kingdoms of the Lord and his Christ.

13th. Century. The rising hosts, against the holy see alarmed the pontiff, more than all the conquests of Saracens, and therefore against them during this century the weapons of war, ecclesiastical and civil, were particularly sharpened. It would be too extensive a field to recount all the persons, names and sects that called forth the Roman fury. The heaviest weight fell upon the south of France, where, under the general title of Albigenses and Waldenses, were all who resisted the claims of papal dominion, and refused to comply with the imperious dictates of its pontiff, or wished reformation in the church, both in its head and members. Louis the fourth, the great king of France, engaged by the solicitations and promises of the Pope, An. 1229, cast his enormous weight into the scale against the poor persecuted Christians, and he and the Pope divided the spoil of the vanquished court of Toulouse. The inquisition, established in his capital, previously laboured to extirpate by fire and imprisonment, the remains of the

pretended heretical crew. The plea was heresay, but the real moving cause was ambition, pride and avarice. Yet after thousands upon thousands had been sacrificed on the Romish altar of Moloch by inquisitors with every demonical principle of cruelty and hatred the cause had taken too deeply to be extirpated, and through suppressed in one part, broke out in another, till the happy day of reformation came, and the tiger no longer permitted to rave as before, was chained, and now through mercy his teeth are drawn and his claws so pared, that though still permitted to occupy his den, he is become despised and contemptible, and his end approaching. The church of the living God began to cause more observation by the fire kindled around. From the vallies of the Alps, where a holy seed had been preserved, they had not only spread into the southern provinces of France, where the persecution was most bloody, but into Germany and Italy. George Morel affirms, that those of the Waldensean confession in 1260 amounted to 800,000.

CHAPTER XXIX.

THE DAWN OF THE REFORMATION.

An. 1360. The famous Wickliff particularly distinguished himself by not sparing the tyranny of Rome, or the abuses of that government, and all the monkish order with equal severity and contempt. He exhorted all men to read the Scriptures for them-

selves, and resolved to procure them opportunity, by translating the bible into his native tongue, and dispersing copies as widely as possible. A crime of such enormity could not escape the notice of the papists, and on the accusation of the monks, *Sudly* Archbishop of Canterbury, summoned the heretics before a council at London.

An. 1377. Here nothing could have prevented his condemnation but the favour of John of Gaunt, Duke of Lancaster and other noblemen who honored the reformer, and protected him from violence. The great schism of popedom just then happening, the accusation slept and Wickliff, held his rectory of Lutterworth, and disseminated far and wide with the Scriptures, the principles of truth and of the reformation. A succeeding Archbishop of *Courtney*, at the instigation of the monks, received the proccess, Au. 1385, and though Wicktiff's person, yet escaped the flames, his book, and opinions did not, being judged in two councils held in London and Oxford, heretical and erronious. How he avoided the effects of their malice is uncertain. He retired, however to his beneficer in the country and shortly after finished his glorious career.

An. 1387. His followers were not as happy as their leader, many of them under the name of *Lollards* and Wickliffites were hunted out by the bishops and their inquisitors, and proceeded against, with all the unrelenting cruelty of their courts ecclesiastical. The vengeance which Wickliff's living person escaped, fell upon his dead bones, which in consequence of a decree of the council of Constance, were afterward dug up and publicly burnt. The University of Oxford had the honor of producing the first eminent English reformer and the crime of persecuting and

expelling him. The art of printing, firsts invented by Costor of Harlem, An. 1430, and gradually brought to perfection by Guttamberg and Scosffer, was of vast importance under God to the spreading of religious literature. But it must be owned that all philosophic mixtures are very unsuitable with the simplicity of gospel truth. John Huss and Jerome of Prague, men of the most exemplacy piety, highly eminent in Bohema, and distinguished members in the university of that city, had made themselves bitter enemies among the clergy, by the sharpness of their rebukes, and the fidelity of their remonstrances. Huss had especially enraged the see of Rome, which made it dangerous for Huss and Jerome to venture among this envenomed host of enemies, nor dared they to trust themselves, till fortified with the most solemn safe conduct from the Emperor for their journey thither and peaceable return. But the clergy by their intrigues, and bribes distributed among the fathers and countries of Sigismund contrived to have these reverend reformers accused and imprisoned, and after forty days disputation, condemned to the flames, in opposition to the most sacred engagements. Huss the noble martyr braved all their insults and torments, saying "that they were burning a goose for so his name in German signifies, but God would raise from his ashes, a swan, whose singing should affright these vultures." The application to Luther was evident. Huss was burned July 15, 1415. Jerome was burned May 30, 1416. Wickliff was charged with teaching, "That the church consisted only of the elect, that those, like Paul, belong to it, who are the predestinated and chosen vessels, even before their conversion. That no reprobate is found in it. That the true members never finally fail, though for a time they may be tempted and turned aside, that

the eucharist is not the *real body* of Christ, but the sign of it; that Rome hath no more right to jurisdiction than any other church; the gospel pointed out the Christians faith and conduct, *and that in the conduct of his soul every man had a right to judge for himself.*"

The articles of accusation against Huss, were in exact correspondence. The increasing wants and rapaciousness of the Roman see, made it necessary to replenish her coffers, and fresh orders were issued to the legates every where, to find the best qualified instruments, preach and disperse the rich indulgences, which Leo in his great munificence, was disposed to grant to all Christian people, who had money to purchase them, for all sins, past, present and to come. As the legates were only anxious to get money, they cared but little about the way it was obtained, they selected for this service, instruments the best calculated to impose upon the credulity of the people, men of popular talents, blushing effrontery, and perfect devotedness to the Roman see. Among these the Archbishop of Mentz found John Tetzel, whose craft equaled his impudence, he undertook the task with wonderous alacrity and success, and exalted the value of the favors which he was dispursing, with an eloquence, and exagurated commendation of efficacy of his indulgencies, that could but produce among the superstisious multitnde innumerable customers. He blazoned the virtures of the saints in colours the most transcendent glory, vaunted the rich treasures of merit, now opening from the church's repository of which the keys were to him entrusted. He could expel all wants, supply all deficiencies, and cancel all crimes. He boasted of his ability to save even the ravisher of the blessed virgin herself, and affirmed, that *he, John Tetzel*, had resecured from

hell and purgatory by his indulgences, more than even St. Peter himself had converted to Christianity by preaching. The gaping crowds heard with wonder this matchless knight of the golden key, and sent up their money to the stage with avidity for these precious ecclesiastical penances, which were to set their consciences at rest forever.

CHAPTER XXX.

MARTIN LUTHER.

Martin Luther, a monk at Wittenburg resolved to check this impudent montebank in his career; and not to suffer him in the city where he held the divinity chair, to propagate blasphemies, so opposite to all revealed truth, without rebuke. He therefore challenged him in ninety-five propositions, to defend himself and his pontifical employees, for suffering such impostures, and countenancing such abominable frauds and impositions upon the people.

An. 1517. Never was a man more formed for the contest in which he was engaged, than this brave Saxon. His faculties were singularly great; his memory prodigious; his mind fraught with the richest stores of ancient wisdom and literature, to which he addicted himself; but above all he was deeply read in the oracles of God, and conversant with the best of fathers and their writings, particularly Augutine, the patron of this order. His temper was strong and

irascible; his courage invincible; his eloquence powerful as his voice. No dangers intimidated him; no difficulties, trials or immergencies deprived him of self-possession; in perseverance unshaken, in labor indegafatigable. Rome did not know the Hercules in the cradle, that was ready so strangle her snakes, and at first despised such impotent efforts. Nor did he himself know his own strength, or suspect or intend the consequences, which would result from this small commencement. But if God will work, none can hinder; and any instrument is sufficient, though it were the jawbone of an ass, when the Spirit of the Lord comes upon the appointed Sampson. Yet, God works according to the counsels of his own will, and we see how worderfully he provides and qualifies the proper subjects for their peculiar services; and the success is wholly from himself. Leo might have healed the schism by a slight concession or modifications; for Luther disputed not the power of the pontiff to absolve from all church punishment; and urged that final salvation, was attainable by the merits of Christ alone, *and the penance performed by the offender*; so dark at first were his own views of acceptance with God; but the matter was of the Lord, therefore not slightly healed. The insolvent security of the pontiff, led him to neglect the extinguishing of the first spark; and when dispute had blown the spark into flame, all the deluge of waters from the mouth of the dragon became unable to quench the conflagration. This was the age of dispute and violence.

The propositions maintained at Wittenburg, not only offended Tetzal, but his order, and all the furious partizans at Rome. All tried in the battle to bear down the despised monk of Sanony, with their eloquence, their arguments, and church author-

ity. Pricrio, Hoogstraat, Eskins, zealous Romanists, with many others, displayed their zeal for the Catholic faith, and their abhorance of it impugners; whom they humbly prayed the Pope to commit to the flames, and silence his blasphemies against authority. Luther was not a man to be intimidated by threatening, or to be borne down by violence. He hurled back upon them the thunders they darted at him; refuted their arguments, and treated their persons with sovereign contempt. Yet to the pope he held the most respectful language, as a dutiful son, and as advancing noting he would not retract the moment he was convinced of its contrarity to the Catholic faith. Whether the Pope thought this one of the many nonsensical quarrels which would die away of themselves, as others had done before; or that it was beneath his dignity to pay attention to so inconsiderate an individual; no reply was made to Luther's letters; and Leo was only aroused from his security, by the information received from the Emperor Maxilian, that all Germany was in a flame; and that something must be done to suppress it without delay. Teased with these remonstrances, he ordered to his presence the impertinent reformer. Luther knew the court at Rome too well to trust himself in her clutches, prevailed on the Elector of Saxony, who favored him and his opinions, to apply to the Pope for the decision of the case in Germany, before the proper tribunal, where it originated. Leo, unwilling to offend a man of whose influence he might stand in need, consented to refer the matter to his legate, Cajstan, at Augsburg; he could not have chosen a more improper judge; a Dominican, the declaimed friend of Tetzal, and the enemy of Luther. Before him however Luther preached his cause, and as might be expected, instead of being heard with can-

dor, and answered with respect; the legate with the tone of insolent authority, commanded him to abjure his opinions as erroneous, and submit humbly to the penitance that should be enjoined upon him by the holy see, Au. 1518. To this he would not submit; and convinced how fruitless it would be to reason, and how dangerous to trust his life, he secretly left Augsburg, and took refuge in Saxony, lodging his appeal with Leo, when he should be better informed of the merits of the controversy. To silence the dispute, Leo issued his decrees commanding universal submission to the authority of Rome, as capable alike of delivering her subjects *from all punishment whatever, whether in this world or that which is to come*; and therefore forbidding this article of faith to be evermore brought into contest. Luther had therefore to submit, do penance, or appeal to a higher tribunal. He chose the latter, and referred himself and his cause to the next general council. The Pope sent a new legate into Saxony, Miltitz, a man admirably calculated to heal the breach; and being a Saxon knight, he could not but be particularly acceptable to the elector and his chaplain, Miltitz softened down the rigid temper of the Reformer, by compliance, engaged him to write a submissive letter to the Pope, from whom he received a most condescending epistle in return. The strongest hopes were now entertained, that the matter was ended; but God had in mercy otherwise intended. Luther would have been satisfied if grosser abuses of indulgence were removed, and consented to silence on the subject in dispute, if his adversaries were obliged to the same; and he offered to write a general circular letter to all he could influence, reverently to obey the church of Rome. So near to an accommodation were matters brought through the prudence of Miltitz, when the fury of

bigotry happily precluded all reconciliation. An.1519.

Eskins, the partizan of Rome, had challenged Carlostadt, the faithful colleague of Luther, to disipate at Leipsic, on the deep subject of free-will. The day was fixed; the chapions sharpened their weapons of controversy, and a splendid auditory attended the discussion, *respecting the power and freedom of the human wil*. Luther appeared as second to his friend. Carlostadt maintained, that since the fall, we had no ability for good but that derived from divine grace. Eskins asserted a native power of self-determining volition to concern with, or resist, the divine operation. The one was the advocate for the *sovereignty of grace*; the other for the power and merit of man in his salvation. A second conflict followed between Luther and Eskins *on the authority of the Roman pontiff over the consciences of men*. And as was the custom of the times, the dispute was sharp, and leading to dangerous positions. Eskins, once the intimate friend, now became the implacable enemy and adversary of Luther, and sought to blacken him by every imputation of heretical previty. Huffmann the rector of the university, and moderator of the disputes, dared not decide on these difficult subjects and dangerous enquiries. It was a drawn battle; and both parties retired from the contest with most determined adherence to their views, and abundantly more distant from and embittered against each other than when they began.

Other reformers arose. The amiable and gentle Melancthon was among the auditors of this dispute. He had before approved of Luther's scriptural mode of treating theological subjects, and this great conflict confirmed him in the rectitude of the position which Luther maintained. Forever afterwards he ranked with the reformers. A noble monument of

faithfulness in the cause of God and truth had already sprung up in Switzerland, Zuinglius; though not like famed with the German reformer, he ranked, justly, his equal in piety, in learning his superior. He began before Luther to explain the scriptures to the people, and to censure with great fidelity, though with becoming thought, the errors of the church of Rome, while the holy flame was kindled at different corners of the earth, and wiles of the crafty as well as the arm of power employed to extinguished it. Eskin, infuriated with rage, hasted to Rome, and backed by all the influence of the Dominicans and inquisitors, induced Leo, to sign the bill which fulminated excommunication against Luther's person, and ordered the ignominious burning of all his writings. Sixty days respite only, were allowed him to abjure, repent, and cast himself on the mercy of the pontiff. Luther was filled with indignation when this sentence was notified him. He determined to separate from the Romish communion, and to do it in the most public manner, and in order to testify his contempt of the Pope and his authority, whist he renewed his appeal to the next general council for his justification. Before the sixty days expired, he summoned a vast concourse of all ranks, curious to be present at so sigular a ceremony, and kindling a fire, he, by the hands of the hangman, committed to it, in the presence of them all, the Pope's bull, with the sacredotal code of cannons and decretals, and renouncing henceforth all authority of Rome and her pontiffs; An. 1520. He wished to rouse a spirit of opposition to these tyrannical mandates; whilst by his appeal to a general council, he interested in his favor all who regarded that as the supreme judge of controversy. Thus his renunciation of Leo's authority, prevented not his professing firm attachment to the Catholic

church, and readiness to abide by the impartial decisions of an unprejudiced council. A second bull as soon as the sixty days expired, sealed the final damnation of the obstinate heretic; and met the same contempt as the former.

Charles V. at the request of Frederick, consented that he should be judged by a German tribunal; for which purpose a diet of the princes, ecclesiastical and temporal, assembled at Worms, An. 1521. There the culprit, fenced with a conduct from the emperor, boldly appeared in person, to plead his own cause before that august assembly. Many of his friends dreaded the encounter; knowing the savage cruelty of his judges, ready to violate the safe conduct, in order to glut their revenge, as in the case of Huss and Jerome, dissuaded him from appearing. But he declared, "If there were as many devils at Worms, as their were tiles on the houses, they should not deter him from doing his duty." He charmed his friends as much he as confounded his enemies, by firmness and temperance of his defence, as well as by his eloquence and force of argument. Charles, who was compelled to flatter Leo, sought by every soothing caress and earnest solicitation, to engage Luther to submit to the Pope. But when he found him inflexible, menaced him with all the wrath of Rome and the empire. The undaunted champion firmly, but coolly replied that, when his opinions were found erroneous, from the word of God and his conduct criminal against Christ or his church, he would ask nothing more to testify the deepest humiliation; but till then no man had a right to censure or condemn him. The emperor, too generous to violate his safe conduct, permitted him to depart; but the unanimous suffrage of the diet denounced the full punishment on the obstinate heretic; on all who should en-

tain, support, or conceal him; deciding absolutely that *the Pope was the sole judge of religious controversy in the Christian world*. A view so expressly contrary to the Germanic liberties, and the received councils, shocked many of those who would have cared nothing about the case of so inconsiderable an individual.

Frederick, his protector, dreading the consequence of Luther's falling into the hands of his enemies, contrived to waylay him as he returned from the diet; and seized by men in masks, who were in the secret, he was carried off to the castle of Wertenburg, and hid for ten months from all pursuit and discovery. There he employed his leisure and retirement in translating the New Testament, and keeping up the spirit of his friend by letter. (See Hawies' His. of Ref.

CHAPTER XXXI.

THE DOCTRINE OF THE REFORMERS.

It has been often supposed and suggested that the reformers themselves were at variance on the most important doctrines of the Gospel; and that Luther and Calvin differed greatly in the fundamental articles of their creed; whereas, except in the matter of Christ's presence in the Eucharist, all the eminent men among the reformers of that day, concurred in the same fundamental truths :

1st. *Of God's eternal purpose and predestination*

of an elect people; and those comparatively few, ordained to life and glory eternal.

2nd. That man had lost all *ability to do good*, and freedom of will to choose it; and was in his nature as fallen, inclined to evil.

3rd. That nothing ever did or can alter this propensity of the human heart, but the Holy Ghost, by his own immediate agency upon the souls of men.

4th. That a sinner is and can be justified by faith only; and this not of himself; being unable, either to comprehend or receive the things that be of the Spirit of God; and therefore, *the faith* itself must be *the gift* of God.

5th. That *merit* in creature, there is none, nor ever can be. From first to last a sinner must be saved by grace.

6th. That the vicarious atonement by the one oblation of Christ upon the cross, is effectual, not for the many called, but for the few chosen.

These things were what the reformers uniformly held: as is evident in the conference at Marping between Luther, Zuinglius, Melancthon and Oecolampadius. (See Hawies' His. of Ref.)

CHAPTER. XXXII.

THE LONDON ARTICLES OF FAITH.

In exact accord with these articles of faith by the reformers, I submit the London articles which are as follows :

“We the ministers and messengers of, and concerned for, upwards of one hundred baptist congregations in England and Wales (denying Arminianism) being met together in London from the third of the seventh month till the eleventh of the same, 1689, to consider of some things that might be for the glory of God and the good of these congregations, having thought meet (for the satisfaction of all other Christians that differ with us in the point of baptism) to recommend to their perusal the Confession of our Faith, printed and sold by John Marshall, at the Bible in Grace-Church street; which Confession we own as containing the doctrine of our faith and practice, and do desire that the members of our churches respectively do furnish themselves therewith.”

Then follows the names of the individuals signing this paper.

CHAP. I.—OF THE HOLY SCRIPTURE.

Art. 1. The Holy Scripture is the only sufficient, certain and infallible (2 Tim. III. 15, 17; Isa. VIII. 20; Luke XVI. 29, 31; Eph. II. 10) rule of all saving knowledge, faith and obedience, although the (Rom. I. 19, 21; II. 14, 15. Psal. XIX. 1-3) light of nature and the works of creation and providence do so far manifest the goodness wisdom, and power of God as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation (Heb. I. 1). Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare His will unto His church, and afterward for the better preserving and prop-

agating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh and the malice of satan and of the world, to commit the same wholly unto (Prov. xxii, 19-21; Rom. xv. 4; 2 Peter, i. 19, 20) writing, which maketh the Holy Scripture to be most necessary, those former ways of God revealing His will unto His people being now ceased.

Art. 2. Under the name of the Holy Scripture, or the words of God written, are now contained all the books of the Old and New Testament, which are these:

Of the Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, First Samuel, Second Samuel, First Kings, Second Kings, First Chronicles, Second Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes; The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obediah, Jonah, Micah, Nahum, Habakuk, Zephaniah, Haggai, Zechariah, Malachi.

Of the New Testament: Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, First Corinthians, Second Corinthians, Galatians, Ephesians, Philipians. Colossians, First Thessalonians, Second Thessalonians, First Timothy, Second Timothy to Titus, to Philemon, Epistle to the Hebrews, the Epistle of James, the first and Second Epistles of Peter, the First, Second and Third Epistles of John, the Epistle of Jude, the Revelation. All of which are given by (Tim. iii. 16) the inspiration of God, to be the rule of faith and life.

Art. 3. The books commonly called Apochrypha not being of (Luke xxiv. 27, 44; Rom. iii. 2) divine

inspiration are not part of the canon (or rule) of Scripture, and therefore are of no authority to the church of God, nor to be otherwise approved or made use of than other human writings.

Art. 4. The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon (2 Pet. i. 19, 21; 2 Tim. iii. 16; 2 Thes. ii. 13; 1 John v. 9) God (who is truth itself), the author thereof; therefore it is to be received because it is the word of God.

Fifth. We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scripture, and the heaviness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the word of God, yet notwithstanding our (John xvi. 13, 14; 1 Cor. ii. 10, 12; 1 John i. 2, 20, 27) full persuasion of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.

Art. 6. The whole counsel of God concerning all things (2 Tim. iii. 15, 17; Gal. i. 8, 9) necessary for His own glory, man's salvation, faith and life, is either expressly set down, or necessarily contained in the Holy Scripture, unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

Nevertheless we acknowledge the (John vi. 45;

1 Cor. II. 9-12) inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word, and that there are some circumstances concerning the worship of God and government of the church common to human actions and societies which are to be (2 Cor. XI. 13, 14; XIV. 26, 40) ordered by the light of nature and Christian prudence according to the general rules of the word, which are always to be observed.

Art. 7. All things in Scripture are not alike (1 Peter, III. 16) plain in themselves, nor alike clear unto all, yet those things which are necessary to be known, believed and observed for salvation are so (Psa. XIX. 7; CXIX. 130) clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

Art. 8. The Old Testament in (Rom. III. 2) Hebrew (which was the native language of the people of God of old) and the New Testament in Greek, which (at the time of writing it) was most generally known to the nations, being immediately inspired by God, and by His singular care and providence kept pure in all ages, and therefore (Isa. VIII. 20) authentic; so as in all controversies of religion, the church is finally to appeal unto them (Acts xv. 15). But because these original tongues are not known to all the people of God, who have a right unto and an interest in the Scripture, and are commanded in the fear of God to read (John v. 39) and search them, therefore they are to be translated into the vulgar language of every nation unto which they (1 Cor. XIV. 6, 9, 11, 12, 24, 28) come, that the word of God dwelling (Col. III. 16) plentifully in all, they may worship Him in an

acceptable manner and through patience and comfort of the Scripture may hope.

Art. 9. The infallible rule of interpretation of the Scripture (2 Peter i. 20, 21; Acts xv. 15, 16) is the Scripture itself, and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one) it may be searched by other places that speak more clearly.

Art. 10. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which (Matt. xxii. 29, 23; Eph. ii. 20; Acts xxviii. 23) Scripture so delivered our faith is finally resolved.

CHAP. II.—OF GOD AND THE HOLY TRINITY.

Art. I. The Lord our God is but (1 Cor. viii. 6; Deut. vi. 4) one only living and true God, whose (Jer. x. 10; Isa. xlviii. 12) subsistence is in and of Himself (Ex. iii. 14), infinite in being and perfection, whose essence cannot be comprehended by any but Himself (John iv. 24), a most pure Spirit (1 Thes. i. 17; Deut. iv. 15, 16), invisible, without body, parts or passions, who only hath immortality dwelling in the light which no man can approach unto, who is (Mal. iii. 6) immutable (1 Kings viii. 27; Jer. xxiii. 23), immense (Psa. xc. 2), eternal, incomprehensible (Gen. xvii. 1), almighty, every way infinite (Isa. vi. 3), most holy, most wise, most free, most absolute (Psa. cxv. 3; Isa. xlv. 10) working all things according to the counsel of His

own immutable and most righteous will (Prov. xvi. 4; Rom. xi. 36) for His own glory, most loving, gracious merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgressions and sins (Exod. xxxiv. 6, 7; Heb. xi. 6), the rewarder of them that diligently seek Him, and withal most just (Nehe. ix. 32, 33) and terrible in His judgments (Psa. v. 5, 6), hating all sin, and will, no means clear the (Exod. xxxvi. 7; Nahum, i. 2, 3) guilty.

Art. 2. God having all (John v. 26) life (Psa. cxlviii. 13), glory (Psa. cxix. 68), goodness, blessedness, in and of Himself, is alone in and unto Himself all sufficient, not (Job. xxii. 2, 3) standing in any need of any creature which He hath made, nor deriving any glory from them, but only manifesting His own glory in, by, unto and upon them. He is the alone fountain of all being (Rom. xi. 24-26), of whom, through whom and to whom are all things, and He hath most sovereign (Daniel, iv. 25, 34, 35) dominion over all creatures, to do by them, for them or upon them whatsoever Himself pleaseth. In His sight (Heb. iv. 13) all things are open and manifest. His knowledge is (Ezek. vi. 5; Acts xv. 18) infinite, infallible and independent upon the creature, so as nothing is to Him contingent or uncertain. He is most holy in all counsels, in (Psa. cxiv. 17) all His works and in all His commands. To Him is due (Rev. v. 12, 14) from men and angels whatsoever worship, service or obedience as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

Art. 3. In this divine and infinite being there are three subsistences (1 John v. 6; Matt. xxviii. 19; 2 Cor. xiii. 14), the Father, the Word (or Son) and the Holy Spirit, of one substance, power and eternity,

each having the whole Divine essence (Ex. III. 14; John XIV. 11; 1 Cor. VIII. 6), yet the essence undivided. The Father is of none, neither begotten nor preceeding, the Son is (John I. 14, 18) eternally begotten of the Father, the Holy Spirit (John XV. 26; Gal. IV. 6) proceeding from the Father and the Son, all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar, relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God and comfortable dependence upon Him.

CHAP. III.—OF GOD'S DECREE.

Art. 1. God hath (Isa. XLVI. 10; Eph. I. 11; Heb. VI. 17; Rom. IX. 15, 18) decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin (James I. 15, 17; 1 John I. 5), nor hath fellowship with any therein, nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather (Acts I v. 27, 28; John XIX. 11) established, in which appears His wisdom in disposing all things, and power and faithfulness (Num. XXII. 19; Eph. I. 3, 5) in accomplishing His decree.

Art. 2. Although God knoweth whatsoever may or can come to pass upon all (Acts XV. 18) supposed conditions, yet hath He not decreed anything (Rom. IX. 11, 13, 16, 18) because He foresaw it as future, or as that which would come to pass upon such conditions.

Art. 3. By the decree of God, for the manifestation of His glory (1 Tim. vi 21; Matt. xxv. 41) some men and angels are predestinated or foreordained to eternal life, through Jesus Christ, to the (Eph. i. 5, 6) praise of His glorious grace; others being left to act in their sin to their (Rom. ix. 22, 23; Jude iv.) just condemnation, to the praise of His glorious justice.

Art. 4. These angels and men thus predestinated and foreordained, are particularly and unchangeably designed; and their (2 Tim. ii. 19; John viii. 18) number so certain and different that it cannot be either increased or diminished.

Art. 5. Those of mankind (Eph. i. 4, 9, 11; Rom. viii. 30; 2 Tim. i. 9; 1 Thess. v. 9) that are predestinated to life, God before the foundation of the world was laid, according to His eternal, immutable purpose and secret counsel and good pleasure of His will hath chosen in Christ unto everlasting glory, out of His mere free grace and love (Rom. ix. 13, 16; Eph. ii. 9, 12), without anything in the creature as a condition or cause moving him thereunto.

Art. 6. As God hath appointed the elect unto glory, so He hath by the eternal and most free purpose of His foreordained (1 Peter. i. 2; 2 Thess. ii. 13) all the means thereunto; wherefore they who are elected, being fallen in Adam (1 Thess. v. 9, 10) are redeemed by Christ, are effectually (Rom. viii. 30; 2 Thess. ii. 13) called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified and kept by His power through faith (2 Peter i. 3) unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but the elect (John x. 26, xvii. 9; vi. 44) only.

Art. 7. The doctrine of this high mystery of predestination, is to be handled with special prudence and care, that men attending the will of God revealed in His word, and yielding obedience thereunto, may from the certainty of their effectual vocation be lassured of their (1 Thess. I. 4, 5; 2 Peter I. 10) eterna election, so shall this doctrine afford matter (Eph. I. 7; Rom. XI. 33) of praise, reverence and admiration of God, and (Rom. XI. 5, 6) of humility, diligence and abundant (Luke x. 20) consolation to all that sincerely obey the gospel.

CHAP. IV.—OF CREATION.

Art. 1. In the beginning it pleased God, the Father (John I. 1,5; Heb. I. 2; Job. xxvi. 13), Son and Holy Spirit, for the manifestation of the glory of (Rom. I. 20) His eternal power, wisdom and goodness, to create or make the world and all things therein (Col. I. 16; Gen. II. 1, 2), whether visible or invisible, in the space of six days, and all very good.

Art. 2. After God had made all other creatures, He created (Gen. I. 27) man, male and female, with (Gen. II. 7) reasonable and immortal souls, rendering them fit unto that life to God for which they were created, being (Eccl. VII. 29; Gen. I. 26) made after the image of God, in knowledge, righteousness and true holiness; having the law of God (Rom. II. 14, 15) written in their hearts, and power to fulfil it; and yet under a possibility of trangressing, being left to the liberty of their own will, which was (Gen. III. 6) subject to a change.

Art. 3. Besides the law written in their hearts, they received (Gen. I. 17; III. 8-10) a command not to

eat of the tree of knowledge of good and evil; which whilst they kept, they were happy in their communion with God, and had dominion (Gen i. 26, 28) over the creatures.

CHAP. V.—OF DIVINE PROVINCE.

Art. 1. God, the Creator of all things; in His infinite power, wisdom, doth (Heb. i. 3; Job. xxxviii. 11; Isa. xlv. 10, 11; Psa. v. 6) uphold, direct, dispose and govern all creatures and things from the greatest even to the (Mat. x. 26, 30, 31) least, by His most wise and holy providence, to the end for which they were created, according unto his infallible foreknowledge and the free and immutable counsel of His (Eph. i. 11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy.

Art. 2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts ii. 23) immutably and infallibly, so that there is not anything befalls any (Prov. xvi. 33) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the nature of second causes, either (Gen. viii. 22) necessarily, freely or contingently.

Art. 3. God in his ordinary providence (Act xxvii. 31, 44; Isa. lv. 10, 11) maketh use of means; yet is free (Hos. iv. 7) to work without (Rom. iv. 19-21), above and (Dan. iii. 27) against them at His pleasure.

Art. 4. The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. xi. 32-34; 2 Sam. xxiv. 1; 1st Chron. xxi. 1) extendeth itself even to the first fall and all

other sinful actions both of angels and of men, and that not by bare permission; which also He most wisely and powerfully (2 Kings xix. 18; Psal. lxxvi. 10) boundeth and otherwise ordereth and governeth, in a manifold dispensation to his most holy (Gen. i. 20; Isa. x. 6, 7, 12) ends; yet so as the sinfulness of their act proceedeth only from the creatures and not from God, who being most holy and righteous, neither is, nor can be the author or (Psal. i. 21; 1 John ii. 16) approver of sin.

Art. 5. The most wise, righteous and gracious God, doth oftentimes leave for a season, His own children to manifold temptations, and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts (2 Chron. xxxii. 25, 26, 31; 2nd Sam. xxiv. 1; 2 Cor. xii. 7-9) that they may be humbled, and to raise them to a more close and constant dependence for their support upon Himself, and to make them more watchful against all future occasions of sin, and for other just and holy ends. So that whatsoever befalls any of his elect, is by His appointment for His glory (Rom. viii. 28) and their good.

Art. 6. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth (Rom. i. 24, 25, 28 and xi. 7, 8) blind and harden; from them He not only withholdeth His (Deut. xix. 4) grace whereby they might have been enlightened in their understanding, and wrought upon in their hearts, but sometimes also withdraweth (Mat. xiii. 12) the gifts which they had, and exposeth them to such (Deut. ii. 30; 2nd Kings viii. 12, 13) objects as their corruptions make occasion of sin; and withal (Psal. lxxxvi. 11, 12; 2 Thes. ii. 10, 11) gives them over to their own

lusts, and temptations of the world, and the power of 'satan, whereby it comes to pass that they (Ex. VIII. 15, 32; Isa. VI. 9, 10; 1 Pet. II. 7, 8) harden themselves, even under the means which God useth for softening others.

Art. 7. As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of His (1 Tim. IV. 10; Amos, IX. 8-9; Isa. XLIII. 3, 5) church, and disposeth all things to the good thereof.

CHAP. VI.—OF THE FALL OF MAN; OF SIN, AND THE
PUNISHMENT THEREOF.

Art. 1. Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it (Gen II. 16, 17) and threatened death upon the breach thereof; yet he did not long abide in this honor (Gen. III. 12, 13; 2 Cor. XI. 3), Satan using the subtilty of the serpent to seduce Eve, then by her seducing Adam, who without any compulsion did wilfully transgress the law of their creation and command given unto them in eating the forbidden fruit; which God was pleased according to His wise and holy counsel to permit, having purpose to order it to His own glory.

Axt. 2. Our first parents by this sin fell from their (Rom. III. 23) original righteous communion with God, and we in them, whereby death came upon all (Rom. v. 12, &c.); all becoming dead in sin and wholly defiled (Titus I. 15; Gen VI. 5; Jere. XVII. 9; Rom. III. 10-19) in all the faculties and parts of soul and body.

Art. 3. They being the (Rom. v. 12-19; 1 Cor. xv.

21, 22, 45, 49) root, and by God's appointment standing in the room and stead of all mankind, the guilt of the sin was imputed and corrupted nature conveyed to all their posterity descended from them by ordinary generation, being now (Psa. LI. 5; Job. xvi. 4.) conceived in sin, and by nature children (Ephe. ii 3) of wrath, the servants of Sin, the subjects (Rom. vi. 20; v. 12) of death, and all other miseries, spiritual, temporal and eternal, unless the Lord Jesus (Heb. ii. 14; 1 Thes. i. 10) set them free.

Art. 4. From this original corruption, whereby we are (Rom. vii. 7; Col. i. 21) utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do (James i. 14, 15; Matt. xv. 19) proceed all actual transgressions.

Art. 5. This corruption of nature during this life, doth (Rom. vii. 18, 23; Eccl. vii. 20; 1 John i. 18) remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself and the first motions thereof are truly and properly (Rom. vii. 24, 25; Gal. v. 17) sin.

CHAP. VII.—OF GOD'S COVENANT.

Art. 1. The distance between God and the creature is so great that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have attained the reward of life, but by some (Luke xvii. 10; Job. xxxv. 7, 8) voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

Art. 2. Moreover, man having brought (Gen. iii. 17; Gal. iii 10; Rom. iii. 20, 21) himself under the curse

of the law by his fall, it pleased the Lord to make a covenant of grace, wherein He freely offered unto sinners (Rom. viii. 3; Mark xvi. 15, 16; John iii. 16) life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved; and (Eze. xxxvi. 26, 27; John vi. 44, 45; Psal. cx. 3) promising to give unto all these that are ordained unto eternal life, His Holy Spirit, to make them willing and able to believe.

Art. 3. This covenant is revealed in the gospel, and was first of all to Adam in the promise of salvation by the (Gen. iii. 15) seed of woman, and afterwards by further steps, until the full (Heb. i. 1) discovery thereof was complete in the New Testament; and it is founded in that (2 Tim. i. 2) eternal covenant transaction that was between the Father and the Son, about the redemption of the elect; and it is alone by the grace of this covenant, that all of the posterity of fallen Adam, that ever were (Heb. vi. 6, 13; Rom. iv. 1, 2, &c.; Acts iv. 12; John viii. 56) saved, did obtain life and a blessed immortality; man being now utterly incapable of acceptance with God upon those terms on which Adam stood in a state of innocency.

CHAP. VIII.—OF CHRIST THE MEDEATOR.

Art. 1. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, according to the covenant made between them both (Isa. xliii. 1; 1 Peter i. 9, 10) to be the Mediator between God and man, the (John vi. 14) Prophet, (Heb. v. 5, 6) Priest and (Psal. ii. 6; Luke i. 33) King, (Eph. i. 23) Head and Savior of His church, the (Heb. i. 2) Heir of all things and (Acts xvii. 31) Judge of the world; unto whom

He did from all eternity (Isa. LIII; John XVIII. 6; Rom. VIII. 30) give people, to be His seed, and to be by Him in time redeemed, called, justified, sanctified and glorified.

Art. 2. The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with him, who made the world, who upholdeth and governeth all things He hath made, did when the fullness of time was come, take upon Him (John I. 14; Gal. IV. 4) man's nature, with all the essential properties and common infirmities thereof (Rom. VIII. 3; Heb. II. 14, 16, 17; IV. 15), yet without sin; being conceived by the Holy Spirit in the womb of the virgin Mary, the Holy Spirit coming down upon her, and the power of the Most High overshadowing her (Luke I. 27, 31, 35), and so was made of a woman of the tribe of Judah, of the seed of Abraham and David, according to the Scripture, so that two whole, perfect and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God, and very man, yet one (Rom. IX. 5; 1 Tim. II. 2) Christ, the only Mediator between God and Man.

Art. 3. The Lord Jesus in His human nature thus united to the divine, in the person of the Son, was sanctified and annointed (Psa. XLV. 7; Acts X. 38; John III. 34) with the Holy Spirit above measure, having in Him (Col. II. 3) all the treasures of wisdom and knowledge, in whom it pleased the Father that (Col. I. 19) all fullness should dwell; to the end that, being (Heb. VII. 26) holy, harmless, undefiled, and full (John I. 14) of grace and truth, He might be thoroughly furnished to execute the office of a mediator and (Heb. VII. 22) surety; which

office he took not upon Himself, but was thereunto (Heb. v. 5) called by His Father, who also put (John v. 22, 27; Matt. xxviii. 18; Acts ii. 36) all power and judgment in His hands and gave Him commandment to execute the same.

Art. 4. This office the Lord Jesus did most (Psa. xl. 7, 8; Heb. x. 5, 11; John x. 18) willingly undertake, which that He might discharge, He was made under the law (Gal. iv. 4; Matt. iii. 15) and did perfectly fulfill it, and underwent the (Gal. iii. 18; Isa. liii. 6; 1 Peter iii. 18) punishment due to us, which we should have borne and suffered, being made (2 Cor. v. 21) sin and a curse for us, enduring most grievous sorrows (Matt. xxvi. 37, 38; Luke xxii. 44; Matt. xxvii. 46) in His soul, and most painful sufferings in His body; was crucified and died, and remained in the state of the dead, yet saw no (Acts xiii. 37) corruption. On the (1 Cor. xv. 3, 4) third day He arose from the dead in the same body in which he suffered (John xx. 25, 27); with which He also (Mark xvi. 19; Act. i. 9-11) ascended into Heaven, and there sitteth on the right hand of His Father (Rom. vii. 34; Heb. ix. 24) making intercession, and shall (Acts x. 42; Rom. xiv. 6, 10; Acts i. 11) return to judge men and angels at the end of the world.

Art. 5. The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God (Heb. xi. 14; x. 14; Rom. iii. 25, 26) hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of Heaven, (John xvii. 2; Heb. ix. 15) for all those whom the Father hath given unto Him.

Art. 6. Although the price of redemption was not actually paid by Christ until after His incarnation (1

Cor. x. 4; Heb. vi. 2; 1 Peter x. 11), yet the virtue, efficacy and benefit thereof was communicated to the elect in all ages successively, from the beginning of the world, in and by those promises, types and sacrifices wherein He was revealed, and signified to be the seed of the woman, which should bruise the serpent's heel (Rev. xii. 3) and the Lamb slain from the foundation of the world (Heb. xiii. 8) being the same yesterday, and today and forever.

Art. 7. Christ in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself, yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture attributed to the person (John iii. 13; Acts xx. 28) denominated by the other nature.

Art. 8. To all those for whom Christ hath obtained eternal redemption, He doth certainly and effectually (John vi. 37; x. 15, 16; xvii. 9; Rom. v. 10) apply and communicate the same, making intercession for them; uniting them to himself by His Spirit, (John xvii. 6; Eph. i. 9; 1 John v. 20) revealing unto them, in and by the word, the mystery of salvation; persuading them to believe and obey (Rom. viii. 9, 13; Psal. cx. 1), governing their hearts by His word and Spirit, and (1 Chron. xv. 25, 26) overcoming their enemies by His almighty power and wisdom, in such manner and ways as are most consonant to His wonderful and (John iii. 8; Eph. i. 8) unsearchable dispensation, and all of free and absolute grace, without any condition foreseen in them to procure it.

Art. 9. The office of mediator between God and man, is proper (Tim. i. 5) only to Christ, who is the Prophet, Priest and King of the church of God; and

may not be either in whole or any part thereof transferred from him to any other.

Art. 10. This number and order of offices are necessary; for in respect of our (John i. 18) ignorance, we stand in need of His prophetic office; and in respect to our alienation from God (Col. i. 21; Gal. v. 17) and imperfection, of the best of our services, we need His priestly office to reconcile us and present us acceptable unto God; and in our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need His kingly office (John xvi. 8; Psa. cx. 3) to convince, subdue, draw, uphold, deliver and preserve us to His heavenly kingdom.

CHAP. IX.—OF FREE WILL.

Art. 1. God hath indued the will of man with that natural liberty and power of acting upon choice, that it is (Matt. xvii. 2; James i. 14; Deut. xxx. 19) neither forced nor by any necessity of nature determined to good or evil.

Art. 2. Man in his state of innocency had freedom and power to will and to do that (Eccl. vii. 29) which was good and well pleasing to God but yet (Gen. iii. 6) was mutable so that he might fall from it.

Art. 3. Man by his fall into a state of sin hath wholly lost (Rom. v. 6; viii. 7) all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from good (Eph. ii. 1, 5) and dead in sin, is not able by his own strength

(Titus III. 3-5; John VI. 44) to convert himself, or to prepare himself thereunto.

Art. 4 When God converts a sinner and translates him into the state of grace (Col. I. 13; John VIII. 36) He freeth him from his natural bondage under sin, and by His grace alone, enables him (Phil II. 13) freely to will and to do that which is spiritually good; yet so as that, by reason of His (Rom. VII. 15, 18, 19, 21, 23) remaining corruptions he doth not perfectly nor only will that which is good, but doth also will that which is evil.

Art. 5. The will of man is made (Ephes. IV. 13) perfectly and immutably free to good alone in the estate of glory only.

CHAP. X.—OF EFFECTUAL CALLING.

Art. 1. Those whom God hath predestinated unto life, He is pleased in His appointed and accepted time (Rom VIII. 30; XI. 7; Eph. I. 10, 11; 2 Thes. II. 13, 14) effectually to call by his word and Spirit out of that state of sin and death into which they are by nature, to grace and salvation (Ephes. II. 1-6) by Jesus Christ; enlightening their minds spiritually and savingly to (Acts XXVI. 18; Eph. I. 17, 18) understand the things of God; taking away their (Eze. XXXVI. 26) heart of stone, and giving unto them an heart of flesh; renewing their wills, and by His almighty power, determining them (Deut. XXX. 6; Eze. XXXVI. 27; Ephes. I. 9) to that which is good, and effectually drawing them to Jesus Christ; yet so as they come (Psa. CX. 3; Canticles I. 4) most freely, being made willing by His grace.

Art. 2. This effectual call is of God's free and

special grace alone (2 Tim. I. 9; Eph. II. 8), not for anything at all foreseen in man, nor from any power or agency in the creature co-working with His special grace (1 Cor. II. 14; Ephe. II. 5, John x. 25), the creature being wholly passive therein, being dead in sin and trespasses, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less (Eph. I. 19, 20) power than that which raised up Christ from the dead.

Art. 3. Elect infants dying in infancy are (John, III. 5, 6) regenerated and saved by Christ through the Spirit, who worketh when and where and how He pleaseth; so also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.

Art. 4. Others not elected, although they may be called by the ministry of the word (Matt. xxii. 14; xiii. 20, 21; Heb. vi. 4, 5) and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will nor can truly (John vi. 44, 45, 65; 1 John .ii 24, 25) come to Christ, and therefore cannot be saved; much less can men that receive not the Christian religion (Acts iv. 12; John iv. 22,; xvii. 3) be saved, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess.

CHAP. XI.—OF JUSTIFICATION.

Art. 1. Those whom God effectually calleth, He also freely (Rom. III. 24; vii. 30) justifieth, not by infusing righteousness unto them,

but by (Rom. iv. 5-8; Eph. i. 7) pardoning their sins and by accounting and accepting their persons as (1 Cor. i. 30, 31; Rom. v. 17-19) righteous, not for anything wrought in them or done by them, but for Christ's sake alone, not by imputing faith itself, the act of believing, or any other (Philip. iii. 8, 9; Eph. ii. 8, 9; ii. 8-10) evangelical obedience to them, as their righteousness, but by imputing Christ's active obedience unto the whole law and passive obedience in his faith, for their whole and sole righteousness; they (John i. 12; Rom. v. 17) receiving and resting on Christ and His righteousness, by faith, which they have not of themselves; it is the gift of God.

Art. 2. Faith, thus receiving and resting on Christ and His righteousness, is the (Rom. iii. 28) alone instrument of justification, yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith (Gal. v. 6; James ii. 17, 22, 26), but worketh by love.

Art. 3. Christ, by His obedience and death, did fully discharge the debt of all those that are justified and did by the sacrifice of Himself, in the blood of His cross, undergo in their stead the penalty due unto them, make a proper, real and full satisfaction (Heb. x. 14; 1 Peter i. 18, 19; Isa. lii. 5, 6) to God's justice in their behalf, yet inasmuch as He was given of the Father for them, and His obedience and satisfaction accepted in their stead, and both (Rom. viii. 32; 2 Cor. v. 21) freely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be (Rom. iii. 26; Eph. i. 6, 7; ii. 7) glorified in the justification of sinners.

Art. 4. God did from all eternity decree to (Gal. iii. 8; 1 Peter i. 2; 1 Tim. ii. 6) justify all the elect,

and Christ did in the fullness of time die for their sins, and (Rom iv. 25) rise again for their justification. Nevertheless they are not justified personally until the Holy Spirit doth in due time (Col. i 21, 22; Titus III. 4 7) actually apply Christ unto them.

Art. 5. God doth continue to (Matt. xi. 12; John i. 7, 9) forgive the sins of those that are justified; and although they can never fall from the state of (John x. 28) justification, yet they may by their sins fall under God's (Psa. LXXXIX. 31, 33) fatherly displeasure and in that condition, they have not usually the light of His countenance restored unto them, until they (Psa. LI. 7-12; Matt. xxxi. 75) humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

Art. 6. The justification of believers under the Old Testament was in all these respects (Gal. III. 9; Rom. xxii. 22-24) one and the same with the justification of of believers under the New Testament.

CHAP. XII.—OF ADOPTION.

Art. 1. All those that are justified, God vouchsafed in and for the sake of His Son, Jesus Christ, to make partakers of the grace (Eph. i. 5; Gal. ix. 4, 5) of adoption, by which they are taken into the number, and enjoy the liberties and (John i. 12; Rom XIII. 17) privileges of children of God, have His (2 Cor. vi. 18; Rev. III. 12) name put upon them, (Rom. viii. 15) receive the Spirit of adoption, (Gal. v. 6; Eph. 2. 18) have access to the throne of grace with boldness, are enabled to cry Abba, Father, are (Psa. ciii. 13) pitied, (Prov. xiv. 26) protected, (1 Peter i. 7) provided for, and (Heb. xii.

6) chastened by Him, as by a father, yet never (Isa. LIV. 8, 9; Lam. III. 31) cast off, but sealed (Eph. IV. 39) to the day of redemption, and inherit the promises (Heb. I. 14; VI. 12, as heirs of everlasting salvation.

CHAP. XIII.—OF SANCTIFICATION.

Art. 1. They who are united to Christ, effectually called, and regenerated, having a new heart (Acts XXI. 32; Rom. VI. 5, 6) and new spirit created in them through the virtue of Christ's death and resurrection, and also further sanctified, really and personally, through the same virtue (John XXII. 17; Eph. IV. 16-19; 1 Thess. V. 21-23) by His word and Spirit dwelling in them (Rom. VI. 14), the dominion of the whole body of sin is destroyed (Gal. 5. 14, 24), and the several lusts thereof are more and more weakened and mortified, and they are more and more quickened and (Col. I. 11) strengthened in all saving graces, to the (2 Cor. VII. 1; Heb. XIII. 14) practice of all true holiness, without which no man shall see the Lord.

Art. 2. This sanctification is (1 Thess. 5. 23) throughout in the whole man, yet imperfect (Rom. VII. 18, 23) in this life; there abideth still some remnant of corruption in every part, whence ariseth a (Gal. 5. 17; 1 Peter II. 11) continual and irreconcilable war, the flesh lusting against the Spirit and the Spirit against the flesh.

Art. 3. In which war although the remaining corruption for a time may much (Rom. VII. 23) prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ (Rom. VI. 14), the regenerate part doth overcome and so the saints grow

in grace, perfecting holiness in the fear of God (Eph. 4. 15, 16; 2 Cor. iii. 18; vii. 1), pressing after a heavenly life, in evangelical obedience to all the commands which Christ, as Head and King, in His word hath prescribed to them.

CHAP. XIV.—OF SAVING FAITH.

Art. 1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ (2 Cor. vi. 13; Eph. ii. 8) in their hearts; and is ordinarily wrought by the ministry of the (Rom. x. 14, 17) word, by which also; and by the administration of baptism and the Lord's supper, prayer and ether means appointed of God, it is increased (Luke xvii. 6; 1 Pet. ii. 2; Acts xx. 32) and strengthened.

Art. 2. By this faith a Christian believeth to be true (Acts xxiv. 14) whatsoever is revealed in the word on the authority of God Himself, and also apprehendeth an excellency therein (Psa. xix. 7-10; cxix. 72) above all other writings, and all things in the world, as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His working and operations, and so is enabled to (2 Tim. i. 13) cast his soul upon the truth thus believed, and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the (John xv. 14) commands, trembling at the (Isa. lxvi. 2) threatenings, and embracing the (Heb. xi. 13) promises of God for this life and that which is to come, but the principal acts of saving faith have immediate relations to Christ,

accepting, receiving and resting upon (John i. 12; Acts xvi. 31; Gal. ii. 20; Acts xv. 11) Him alone for justification, sanctification and eternal life, by virtue of the covenant of grace.

Art. 3. This faith, although it be different in degrees and may be weak (Heb. v. 13, 14; Matt. vi. 30; Rom. vi. 19, 20) or strong, yet it is in the least degree of it different in the kind or nature of it (as is all other saving grace) from the faith (2 Pet. i. 1) and common grace of temporary believers, and therefore, though it may be many times assailed and weakened, yet it gets (Eph. vi. 16; 1 John v. 45) the victory, growing up in many to the attainment of a full (Heb. vi. 11, 12; Col. ii. 2) assurance through Christ, who is both the author (Heb. xii. 2) and finisher of our faith.

CHAP. XV.—OF REPENTANCE UNTO LIFE AND SALVATION.

Art. 1. Such of the elect as are converted at riper years, having (Tit. iii. 2, 5) for some time lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

Art. 2. Whereas there is none that doeth good and sinneth (Eccl. vii. 20) not, and the best of men may, through the power and deceitfulness of sin and corruption dwelling in them, with the prevalency of temptation, fall into greater sins and provocations, God hath in the covenant of grace mercifully provided that believers so sinning and falling (Luke xxi. 31, 32) be renewed through repentance unto salvation.

Art. 3. This saving repentance is an (Zech. xii. 10; Acts. xi. 18) evangelical grace, whereby a person being by the Holy Spirit made sensible of the manifold evils of his sins doth by faith in Christ humble himself for it, with godly sorrow, detestation of it, and self abhorency (Eze. xxxvi. 31; 2 Cor. vii. 11), praying for pardon and strength of grace, with a purpose and endeavor by supplies of the Spirit to (Psa. cxix. 6, 128) walk before God unto all well-pleasing in all things.

Art. 4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death and motions thereof, so it is every man's duty to repent of his (Luke xix. 8; 1 Tim. i. 13, 15) particular known sins, particularly.

Art. 5. Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation, that although there is no sin so small but that it deserves (Rom. vi, 23) damnation, yet there is no sin so great that it shall bring damnation on them that (Isa. i. 16-18; Lv. 7) repent, which makes the constant preaching of repentance necessary.

CHAP. XVI.—OF GOOD WORKS.

Art. 1. Good works are only such as God hath (Micah, vi. 8; Heb. xiii. 21) commanded in His holy word and not such as without the warrant thereof, are devised by men, out of blind zeal (Matt. xv. 9; Isa. xix. 13), or upon any pretense of good intentions.

Art. 2. These good works, done in obedience to God's commandments are the fruits and evidences (James ii. 18, 22) of a true and lively faith, and by

them believers manifest their (Psa. cxvi. 12, 13) thankfulness, strengthening their (1 John iii. 5; 2 Peter i. 5-11) assurance, edify their (Matt. v. 16) brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify (1 Tim. vi. 1; 1 Peter ii. 15; Phil. i. 11) God, whose workmanship they are, created in Christ Jesus (Eph. ii. 10) thereunto, that having their fruits unto holiness, they may have the end (Rom. vi. 23), eternal life.

Art. 3. Their ability to do good works is not at all of themselves, but wholly from the Spirit (John xv. 4, 5) of Christ, and that they may be enabled thereunto, besides the graces they already have received, there is necessary an (2 Cor. iii. 5; Philip ii. 13) actual influence of the same Holy Spirit to work in them to will and to do of His good pleasure, yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in Phil. ii. 13. Heb. vi. 11, 12; Isa. Lxiv. 7) stirring up the grace of God that is in them.

Art. 4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate and do more than God requires, as that (Job. ix. 2, 3; Gal. v. 17; Luke xvii. 10) they fall short of much which in duty they are bound to do.

Art. 5. We cannot by our best works merit pardon of sin, or life eternal, at the hand of God, by reason of the great disproportion that is between us and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our (Rom. iii. 20; Eph. ii. 8, 9; Rom. ii. 6) former sins, but when we have done all we can, we have done but our duty and are unprofitable ser-

vants and because as they are good, they proceed from His (Gal. v. 22, 23) Spirit, and as they are wrought by us; they are defiled (Isa. LXII. 6; Psal. cxLIII. 2) and mixed with so much weakness and imperfection that they cannot endure the severity of God's judgment.

Art. 6. Yet notwithstanding, the persons of believers being accepted through Christ, their good works are also accepted in (Eph. I. 6; 1 Peter II. 5) Him, not as though they were in this life wholly unblamable and unreproachable in God's sight, but that He, looking upon them in His Son, is pleased to accept and reward that which is (Matt. xxv. 21, 23; Heb. vi. 10) sincere, although accompanied with many weaknesses and imperfections.

Art. 7. Works done by unregenerated men, although for the matter of them they be things which God commands and of good use, both to themselves and (2 Kings x. 30; 1 Kings xxi. 27, 29) others, yet because they proceeded not from a heart purified by (Gen. iiv. 5; Heb. xi. 4, 6) faith, or done in a right manner, according to the (1 Cor. xiii. 1) word, nor to a right end, the (Matt. vi. 2, 6) glory of God, they are sinful and cannot please God, nor make a man meet to receive grace from (Amos. v. 21; 22; Rom. ix. 16; Titus iii. 5) God, and yet their neglect of them is more sinful, and (Job. xx i. 14, 15; Matt. xxv. 41 43) displeasing to God.

CHAP. XVII.—OF THE PERSEVERANCE OF THE SAINTS,

Art. 1. Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can

neither totally nor finally fall from the state of grace (John x. 28, 29; Phil. i. 6; 2 Tim. ii. 19; John ii. 19) but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourishes in them, faith, repentance, love, joy, hope and all the graces of Spirit unto immortality; and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock, which by faith they are fastened upon, notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from (Psa. LXXXIX. 31, 32; 1 Cor. xi. 22) them, yet it is still the same (Mal. iii, 6), and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraved upon the palms of His hands, and their names having been written in the book of life from all eternity.

Art. 2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. viii. 30; Rom. ix. 11, 16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. v. 9, 10; John xiv. 19) and union with Him, the (Heb. vi. 17-18) oath of God, the abiding of His Spirit and the (1 John iii. 9) seed of God within them, and the nature of the (Jer. 32, 40) covenant of grace, from all which ariseth also, the certainty and infallibility thereof.

Art. 3. And although they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of

means of their preservation, fall into grievous (Matt. xxvi. 70, 72, 74) sins, and for a time continue therein, whereby they incur (Isa. lxiv. 5, 9; Eph. iv. 30) God's displeasure, and grieve His Holy Spirit, come to have their graces and (Psa. ii. 10, 12) comforts impaired, have their hearts hardened and their consciences wounded (Psa. xxxii. 3, 4) and hurt, and scandalize others, and bring temporal judgments (2 Sam. xii. 14) upon themselves, yet they shall renew their (Luke xx. 32, 61, 62) repentance, and be preserved through faith in Jesus, to the end.

CHAP. XVIII.—THE ASSURANCE OF GRACE AND
SALVATION.

Art. 1. Although temporary believers and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and state of salvation (Job. viii. 13, 14; Matt. vii. 22, 23), which hope of theirs shall perish, yet such as truly believe in the Lord Jesus and love Him in sincerity, endeavoring to walk in all good conscience before Him, may in this life be certainly assured (1 John ii. 3; 1 John iii. 14, 18, 19, 21, 24; 1 John v. 13) that they are in the state of grace and may rejoice in the hope of the glory of God, which hope shall never make them (Rom. v. 2, 5) ashamed.

Art. 2. This certainly is not bare conjecture and probable persuasion, grounded upon (Heb. vi. 11, 19) a fallible hope, but an infallible assurance of faith, founded on the blood and righteousness of Christ (Heb. vi. 17, 18) revealed in the gospel, and also upon the inward (2 Pet. i. 6, 5, 10, 11) evidence of those

graces of the Spirit, unto which promises are made, and on the testimony of the (Rom. viii. 15, 16) Spirit of adoption witnessing with our spirits that we are the children of God, and as a fruit thereof keeping the heart both (1 John iii. 1-3) humble and holy.

Art. 3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties before he be (Isa. i. 10; Psal. lxxxviii; lxxvii, 1-12) partaker of it, yet being enabled by the Spirit to know things which are freely given him of God, he may, without extraordinary revelation, in the right use of means (1 John iv. 13; Heb. vi. 11, 12) attain thereunto, and therefore it is the duty of every one to give diligence, to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper (Rom. v. 1, 2, 5; xiv. 17; Psal. cxix. 32) fruits of this assurance, so far is it (Rom. vi. 1, 2; Titus ii. 11, 12, 14) from inclining men to licentiousness.

Art. 4. True believers may have the assurance of their salvation divers ways shaken, diminished and intermitted, as (Cant. v. 2, 3, 6) by negligence in preserving of it; by (Psal. li. 8, 12, 14) fall into some special sin, which woundeth the conscience and grieveth the Spirit; by some sudden or (Psal. cxvi. 11; lxxvii. 7, 8; xxxi. 22) vehement temptation; by God withdrawing the (Psal. xxx. 7) light of His countenance, and suffering even such as fear Him, to walk in darkness, and to have no light; yet are they never destitute of the (1 John iii. 9) grace of God, and life (Luke xxi. 32) of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which,

by the operation of the Spirit, this assurance may in due time be (Psa. XLII. 5, 11) revived, and by which in the meantime they are (Lam. III. 26, 31) preserved from utter despair.

CHAP. XIX,—OF THE LAW OF GOD.

Art. 1. God gave to Adam a law of universal obedience (Gen. II. 27; Eccl. VII. 29) written in his heart, and a particular precept of not eating the fruit of the tree of the knowledge of good and evil; by which He bound him and all his posterity to personal, entire, exact and perpetual (Rom. x. 5) obedience; promised life upon fulfilling, and (Gal. III. 10, 12) threatened death upon the breach of it, and endued him with power and ability to keep it.

Art. 2. The same law that was first written in the heart of man (Rom. II. 14, 15), continued to be a perfect rule of righteousness after the fall, and was delivered by God upon the Mount Sinai in (Deut, x. 4) ten commandments, and written in two tables, the first four containing our duty toward God, and the other six our duty to man.

Art. 3. Besides the law, commonly called moral, God was pleased to give the people of Israel, ceremonial laws, containing several typical ordinances, partly of worship (Heb. x. 1; Col. II. 17) prefiguring Christ, His graces, actions, sufferings and benefits, and partly holding forth divers instructions (1 Cor. v. 7) of moral duties; all which ceremonial laws, being appointed only to the time of reformation, are, by Jesus Christ, the true Messiah and only Lawgiver, who was furnished with power from the Father for that end

(Col. II. 14, 16, 17; Eph. II. 14, 16) abrogated and taken away.

Art. 4. To them also He gave sundry judicial laws, which expire together with the state of that people, not obliging any now by the virtue of that institution; their general (1 Cor. IX. 8-10) equity only being of moral use.

Art. 5. The moral law doth forever bind all (Rom. XIII. 8-10; James III 8, 10-12), as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the (James II. 10, 11) authority of God, the Creator, who gave it; neither doth Christ in the gospel any way dissolve (Matt. V. 17-19; Rom. III. 31) but much strengthen this obligation.

Art. 6. Although true believers be not under the law, as a covenant of works (Rom. VI. 14; Gal. III 16; Rom. VIII. 1; X. 4), to be thereby justified or condemned, yet it is of great use to them, as well as to others, in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly (Rom. III. 20; VII. 7. &c.) discovering also the sinful pollutions of their natures, hearts and lives, so as examining themselves thereby they may come to further conviction of humiliation for, and hatred against sin; together with a clear sight of the need they have of Christ, and the perfection of His obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unalloyed rigor thereof. These promises of it likewise show them God's approbation of obedience, and what blessings they may expect up-

on the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good, and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being (Rom. vi. 12, 14; 1 Peter iii. 8-13) under the law, and not under grace.

Art. 7. Neither are the forementioned uses of the law (Gal. iii. 21) contrary to the grace of the gospel, but do sweetly comply with it, the Spirit of Christ subduing (Eze. xxxvii. 21) and enabling the will of man to do freely and cheerfully, what the will of God, revealed in the law, requireth to be done.

CHAP. XX.—OF THE GOSPEL; AND OF THE EXTENT OF
GRACE THEREOF.

Art. 1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ (Gen. iii. 15) the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance; in this promise, the (Rev. viii. 8) gospel, as to the substance of it, was revealed, and was therein effectual for the conversion and salvation of sinners.

Art. 2. This promise of Christ, and salvation by Him, is revealed only by (Rom. i. 17) the word of God; neither do the works of creation or providence, with the light of nature (Rom. x. 14, 15, 17) make discovery of Christ, or of grace by Him, so much as in a general, or obscure way; much less that men destitute of the revelation of Him by the promise or gospel (Prov. xxix. 18; Isa. xxv. 7; Isa. lx. 2, 3) should be enabled thereby to attain saving faith or repentance.

Art. 3. The revelation of the gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts, for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the (Psa. cxlvii. 20; Acts xvii. 7) sovereign will and good pleasure of God, not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did (Rom. i. 18, &c.) make or can so do; and therefore in all ages the preaching of the gospel has been granted unto persons and nations, as to the extending or limiting of it in great variety, according to the counsel of the will of God.

Art. 4. Although the gospel be the only outward means of revealing Christ and saving grace, and is as such, abundantly sufficient thereto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual, insuperable (Psa. cx. 3; 1 Cor. ii. 14; Eph. i. 19, 20) work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life, without which no other means will effect (John vi. 44; 2 Cor. iv. 4, 6) their conversion unto.

CHAP. XXI.—OF CHRISTIAN LIBERTY AND LIBERTY OF CONSCIENCE.

Art. 1. The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, and rigor and (Gal. iii. 13) curse of the law, and in their being delivered from this present evil (Gal. i. 4) world, bondage to (Act xxvi. 18) Satan,

and dominion (Rom. viii. 3) of sin, from the (Rom. viii. 28) evil of affliction, the fear and sting (1 Cor. xv. 54,57) of death, the victory of the grave, and (2 Thes. i 10) everlasting damnation; as also in their (Rom. viii. 15) free access to God, and their yielding obedience unto Him, not out of a slavish fear (Luke i. 25; 1 Joen xiv. 18), but a childlike love and willing mind. All which were common also to believers under the law (Gal. iii. 9, 14) for the substance of them; but under the New Testament the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in the fuller communications of the (John vii. 38, 39; Heb. x. 19-21) free Spirit of God, than believers under the law did ordinarily partake of.

Art. 2. God alone is (James iv. 12; Rom. xiv. 4) Lord of the conscience, and hath left it free from the doctrines and commandments of men (Acts iv.19;v.29; 1 Cor. vii. 23; Matt. xv. 9) which are in anything contrary to His word, or not contained in it. So that to believe such doctrines or obey such commands out of conscience (Col. ii. 20, 22, 23) is to betray the true liberty of conscience; and the requiring of an (1 Cor. iii. 5; 2 Cor. i. 24) implicit faith and absolute and blind obedience, is to destroy liberty of conscience, and reason also.

Art. 3. They who upon pretense of Christian liberty do practice any sin or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel (Rom. vi. 1, 2) to their own destruction, so they wholly destroy (Gal. v. 13; 2 Pet. ii. 18, 22) the end of Christian liberty; which is that being delivered out of the hands of all our enemies, we

might serve the Lord, without fear, in holiness and righteousness before Him all the days of our lives.

CHAP. XXII.—OF RELIGIOUS WORSHIP AND THE
SABBATH DAY.

Art. I. The light of nature shows that there is a God, who hath lordship and sovereignty over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and all the soul (Jer. x. 7; Mark xxi. 33) and with all the might. But the acceptable way of worshipping the true God is (Duet. xii. 32) instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men or the suggestions of Satan, under any visible representations, or (Ex. xx. 4-6) any other way not prescribed in the Holy Scriptures.

Art. 2. Religious worship is to be given to God the Father, Son and Holy Spirit, and to Him (Matt. ix. 9, 10; John vi. 23; Matt. xxviii. 19) alone, not to angels, saints or any other (Rom. i. 25; Col. ii. 18; (Rev. xix. 10) creatures; and since the fall, not without a (John xiv. 6) Mediator, nor the mediation of any other but (1 Tim. ii. 5) Christ alone.

Art. 3. Prayer with thankfulness, being one special part of natural worship, is by God required of (Psa xcv. 1, 7) all men. But that it may be accepted, it is to be made in the (John xiv. 13, 14) name of the Son, by the help (Rom viii. 26) of the Spirit, according to (John v. 14) His will; with understanding, reverence, humility, fervency, faith, love and persever-

ance, and with others in a (1 Cor. xiv. 16, 17) known tongue.

Art. 4. Prayer is to be made for things lawful, and for all sorts of men living (1 Tim. i. 2; 2 Sam. vii. 29) or that shall live hereafter; but not (2 Sam. xii. 21-23) for the dead, nor for those of whom it may be known that they have sinned (1 Tim. iv. 13) the sin unto death.

. 5. The (1 John v. 16) reading of the Scripture, preaching and (2 Tim. iv. 2; Luke. viii) hearing the word of God, teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in our hearts to (Col. iii. 16; Eph. v. 19) the Lord, as also the administration (Matt. xxviii. 19, 20) of baptism and (1 Cor. xi 26) the Lord's supper, are all parts of religious worship of God, to be performed in obedience to Him; with understanding, faith and reverence and godly fear; moreover, solemn humiliation (Esther iv. 16; Joel ii. 12), with fasting and thanksgiving upon (Ex. xv. 1 &c; Psal. cvii.) special occasions, ought to be used in an holy and religious manner.

Art. 6. Neither prayer, nor any other part of religious worship, is now, under the gospel, tied unto or made more acceptable by any place in which it is (John iv 21; Malachi, i. 11; 1 Tim. iii. 8) performed, or toward which it is directed; but God is to be worshipped everywhere, in spirit and in truth; as in (Acts. v. 2) private families (Matt. vi. 11; Psal. iv. 17) daily, and (Matt. vi. 6) in secret, each one by himself, so more solemnly in the public assemblies, which are not carelessly, nor wilfully to be (Heb. x. 25; Acts. ii. 14) neglected or forsaken, when God by His word or providence calls thereunto.

Art. 7. As it is of the law of nature, that in general a proportion of time by God's appointment be set apart for the worship of God, so by His word in a positive, moral and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven, for a (Exo. xx. 8) Sabbath, to be kept holy unto Him, which from the beginning of the world, to the resurrection of Christ, was the last day of the week; and from the resurrection of Christ, was changed into the first day of the week (1 Cor. xvi. 1, 2; Acts. xx. 7; Rev. i. 10), which is called the Lord's day and is to be continued to the end of the world as the Christian Sabbath; the observance of the last day of the week being abolished.

Art. 8. The Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs beforehand, do not only observe an holy (Isa. lviii. 12; Neh. viii. 15; 22) rest all the day from their own works, words and thoughts about their worldly employments and recreations, but also are taken up the whole time in public and private exercises of His worship, and in the duties (Matt. xii. 1-13) of necessity and mercy.

CHAP. XXIII.—OF LAWFUL OATHS AND VOWS.

Art. 1. - A lawful oath is part of religious worship (Ex. xxxii. 7; Deut. x. 20, Jer. iv. 2) wherein the person swearing in truth, righteousness and judgment, solemnly calleth God to witness what he sweareth (2 Chron. vi. 22, 23) and to judge him accordingly to the truth or falseness thereof.

Art. 2. The name of God only is that by which

men ought to swear, and therein it is to be used with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful and to be (Matt. v. 34 37; James v. 12) abhorred; yet as in matters of weight and moment, for confirmation of truth (Heb. vi. 16; 2 Cor. i. 23) and ending all strife, an oath is warranted by the word of God, so a lawful oath being imposed (Neh. xiii. 25) by lawful authority in such matters, ought to be taken.

Art.3. Whosoever taketh an oath warranted by the word of God, ought duly to consider the weightiness of so solemn an oath, and therein to avouch nothing but what he knoweth to be the truth; for that by rash, false or vain acts the (Levit. xii. 12; Jer. xxiii. 10) Lord is provoked, and for them this land mourns.

Art. 4. An oath is to be taken in the plain and (Psa. xxiv. 4) common sense of the word, without equivocation or mental reservation

Art. 5. A vow, which is not to be made to any creature, but to God alone (Psa. lxxvi; 11. Gen. xxxiii. 20-22) is to be made and performed with all religious care and faithfulness; but popish monastical vows (1 Cor. vii. 2, 9) of perpetual single life, professed (Eph. iv. 28) poverty and regular obedience, so far from being degrees of higher perfection, that they are superstitious (Matt. xix. 11) and are sinful snares, in which no Christian may entangle himself.

CHAP. XXIV.—OF THE CIVIL MAGISTRATE.

Art. 1. God, the supreme Lord and King of all the world, hath ordained civil (Rom. xii. 1-4) magistrates

to be under Him, over the people, for His own glory and the public good; and to this end hath armed them with the power of the sword for the defence and encouragement of them that do good, and for the punishment of evil doers.

Art. 2. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the management whereof they ought especially to maintain (2 Sam. xxii. 3; Psa. lxxxii. 3, 4) justice and peace, according to the whole laws of each kingdom and commonwealth; so for that end they may lawfully now, under the New Testament (Luke xiii. 4), wage war upon just and necessary occasions.

Art. 3. Civil magistrates being set up by God for the ends aforesaid, subjection in all lawful things commanded by them, ought to be yielded to by us in the Lord, not only for wrath (Rom. vii. 5, 7; 1 Peter ii. 17) but for conscience sake; and we ought to make supplications and prayers for kings and all that are in authority (1 Tim. ii. 1, 2), that under them we may live a quiet and peaceable life in all godliness and honesty.

CHAP. XXV.—OF MARRIAGE.

Art. 1. Marriage is to be between one man and one woman (Gen. ii. 24; Mal. iii. 15; Matt. xix. 5, 6); neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.

Art. 2. Marriage was ordained for the mutual help (Gen. ii. 18) of husband and wife (Gen. i. 28) for the increase of mankind with a legitimate issue, and for (1 Cor. vi. 3, 9) preventing of uncleanness.

Art. 3. It is lawful for (Heb. xiii. 4; 1 Tim. iv. 2) all sorts of people to marry, who are able with judgment to give their consent; yet it is the duty of Christians (1 Cor. vii. 39) to marry in the Lord, and therefore such as profess the true religion should not marry with infidels (Neh. xiii. 25-27) or idolators, neither should such as are godly be unequally yoked by marriage with such as are wicked in their life, or maintain damnable heresy.

Art. 4. Marriage ought not to be within the degree of consanguinity (Lev. xviii.) or affinity, forbidden in the word, nor can such incestuous marriage ever be made lawful by any law of man or consent of parties (Mark. vi. 18; 1 Cor. v. 1) so as these persons may live together as man and wife.

CHAP. XXVI.—OF THE CHURCH.

Art. 1. The Catholic or universal church, which with respect to the eternal work of the Spirit and truth of grace, may be called invisible, consists of the whole (Heb. xii. 23; Col. i. 18, Eph. i. 10, 22; 23; v. 23, 27, 32) number of the elect, that have been, are, or shall be gathered into one under Christ, the Head thereof, and is the spouse, the body, the fullness of Him that filleth all in all.

Art. 2. All persons throughout the world, professing the faith of the gospel and obedience unto God by Christ, according unto it, not destroying their own profession by any errors, everting the foundation, or unholiness of conversation (1 Cor. i. 2; Acts x, 26) are and may be called visible saints (Rom. i. 7; Eph. i. 20-22), and of such ought all particular congregations to be constituted.

Art. 3. The purest churches under Heaven are subject (1 Cor. v; Rev. II. 3) to mixture and error, and some have so degenerated as to become (Rev. XVIII 2; 2 Thess. II. 11, 12) no churches of Christ, but synagogues of Satan; nevertheless Christ hath had and ever shall have a (Matt. XVI. 18; Psa. LXXII. 17; CII, 28; Rev. XII. 17) kingdom in the world to the end thereof, of such as believe in Him and make profession of His name.

Art. 4. The Lord Jesus Christ is the Head of the church, in whom by the appointment of the Father, (Col. I. 18; Matt. XXVIII. 18-20; Eph. IV. 11, 12) all power for the calling, institution, order or government of the church is invested in a supreme and sovereign manner, neither can the Pope of Rome, in any sense be heard thereof, but is (2 Thess. II. 2-9) Antichrist, that man of sin and son of perdition, that exalteth himself in the church against Christ, and all that is called God, whom the Lord shall destroy with the brightness of His coming.

Art. 5. In the execution of his power wherewith he is so instructed, the Lord Jesus calleth out of the world unto Himself, through the ministry of his word by His Spirit (John x. 16; XII. 32) those given unto Him by His Father, that they may walk before Him in all the (Matt. XXVIII, 20) ways of obedience which He proscribeth to them in his word. Those thus called, He commanded to walk together in particular societies, or (Matt. (XV III. 15-20) churches for their mutual edification and the due performance of that public worship which He requireth of them in the world.

Art. 6. The members of these churches are (Rom. I. 7; 1 Cor. I. 2) saints by calling, visibly manifesting and evidencing in and by their profession and walk-

ing, there obedience unto that call of Christ; and do willingly consent to walk together according to the appointment of Christ, giving up themselves to the Lord and one another by the will of God (Acts ii. 41, 24; v. 13, 14; 2 Cor. ix. 13) in professed subjection to the ordinances of the gospel.

Art. 7. To each of these churches thus gathered according to His mind, declared in his word, He hath given all that (Matt. xviii. 17, 18; 1 Cor. v. 4, 5, 13; 2 Cor. ii. 6 8) power and authority which is anyway needful for their carrying on that order in worship and discipline, which He hath instructed for them to observe, with commands and rules for the due and right exerting and executing of that power.

Art. 8. A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members, and the officers appointed by Christ to be chosen and set apart by the church, so called and gathered, for the particular administration of the ordinances and execution of the power or duty which he entrusts them with, or calls them to, to be continued to the end of the world, are (Acts xx. 17, 28; Phil. i. 1) Bishops, or Elders, and Deacons.

Art. 9. The way appointed by Christ for the calling of any person fitted and gifted by the Holy Spirit unto the office of Bishop, or Elder, in the church, is that he be chosen thereunto by the common (Acts xiv. 23; see the original) suffrage of the church itself and solemnly set apart by fasting and prayer, with imposition of hands of the (1 Tim. iv. 14) Eldership of the church, if there be any before constituted therein, and of a Deacon (Acts vi. 3, 5, 6), that he be chosen by the like suffrage, and set a part by prayer and the like imposition of hands.

Art. 10. The work of pastors being constantly to attend the service of Christ in his churches, in the ministry of the word and prayer (Acts vi. 4; Heb. xiii. 17), with watching for their souls, as they that must give an account to Him, it is incumbent on the church to whom they minister not only to give them due respect (1 Tim. v. 17, 18; Gal. vi. 6, 7) but also to communicate to them of all their good things, according to their ability, so as they may have a comfortable supply, without being themselves (2 Tim ii. 4) entangled in secular affairs and may also be capable of exercising (1 Tim. iii. 2) hospitality towards others and this is required by the (1 Cor. ix. 6, 24) law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the gospel should live of the gospel.

Art. 11. Although it be incumbent on the Bishops or pastors of the churches to be instant in preaching the word, by way of office, yet the work of preaching the word is not so particularly confined to them, but that others also (Acts xi. 19-21; 1 Peter iv. 10, 11) gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to preform it.

Art. 12. As all believers are bound to join themselves to particular churches when and where they have opportunity so to do. so all that are admitted unto the privilege of a church are also (1 Thess. iv. 14; 2 Thess. iii. 6, 14, 15) under the censures and government thereof according to the rule of Christ.

Art. 13. No church members upon any offence taken by them, having performed their duty required of them toward the person they are offended at, ought to disturb church order, or absent themselves from the assembly of the church, or administration

of any ordinance upon the account of such offense at any fellow members, but to wait upon Christ (Matt. xviii. 15-17; Eph. iv. in further proceeding of the church.

Art. 14. As each church, and all the members of it, are bound to (Eph. vs. 18; Psa. cxxix. 6) pray continually for the good and prosperity of all the churches of Christ in all places upon all occasions, and to further everyone within the bonds of their places and callings, in the exercise of their gifts and graces, so the churches when planted by the providence of God as they enjoy opportunity and advantage for it, ought to hold (Rom. xvi. 1, 2; John iii. 8-10) communion among themselves for their peace, increase of love and mutual edification.

Art. 15. Cause of difficulty or difference, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church in their peace, union and edification, or any member or members of any church are injured in or by any proceedings in censures not agreeable to truth and order, it is according to the mind of Christ that many churches holding communion together do by their messengers meet to consider (Acts xv. 2, 4, 9, 22, 23, 25) and give their advice in or about the matter in difference, to be reported to all the churches concerned; howbeit these messengers assembled are not intrusted with any church power properly so called, or with any jurisdiction over the churches themselves to exercise any censure either over any churches or persons, or (2 Cor. i. 24; 1 John iv. 1) to impose their determination on the churches or officers.

CHAP. XXVII.—OF THE COMMUNION OF SAINTS.

Art. 1. All saints that are united to Jesus Christ, their head, by His Spirit and faith, although they are not made thereby, one person with Him, have (1 John i. 3; John i. 16; Phil. iii. 10; Rom. vi. 5, 6) fellowship in His graces, sufferings, death, resurrection and glory, and being united to one another in love, they (Eph. iv. 15, 16; 1 Cor. xii. 7; iii. 21-23) have communion in each others gifts and graces, and are obliged to the performance of such duties, public and private, in an orderly way (1 Thess. v. 11, 14; Rom. i. 12; 1 John iii. 17, 18; Gal. vi. 10) as to conduce to their mutual good, both in the inward and the outward man.

Art. 2. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services (Heb. x. 24, 25; iii. 12, 13) as tend to their mutual edification, as also relieving each other in (Acts xi. 29, 30) outward things, according to their several abilities and necessities, which communion, according to the rule of the gospel, though especially to be exercised by them in the relations wherein they stand, whether in (Eph. vi. 4) families or (1 Cor. xii. 14, 37) churches, yet as God offereth opportunity, is to be extended to all the household of faith, even all those, who in every place call upon the name of the Lord Jesus, nevertheless their communion one with another, as saints, doth not take away or (Acts v. 4; Eph. iv. 28) infringe the title or property which each man hath in his goods and possessions.

CHAP. XXVIII.—OF BAPTISM AND THE LORD'S SUPPER.

Art. 1. Baptism and the Lord's supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only Lawgiver, to be continued in His church (Matt. xxviii. 19, 20; 1 Cor. xi. 26) to the end of the world.

Art. 2. These holy appointments are to be administered by those only who are qualified and thereunto called according (Matt. xxviii. 19; 1 Cor. iv. 1) to the commission of Christ.

CHAP. XXIX.—OF BAPTISM.

Art. 1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized a sign of his fellowship with Him in His death (Rom. vi. 2, 4, 5; Col. ii. 12; Gal. iii. 27) and resurrection, of his being engrafted into Him. of (Mark i. 4; Acts xxvi. 16) remission of sins and of his (Rom. vi. 4) giving up himself unto God through Jesus Christ, to live and walk in newness of life.

Art. 2. Those who do actually profess (Mark. xvi. 16; Acts viii. 37, 38) repentance toward God, faith in and obedience to our Lord Jesus, are the only proper subjects of this ordinance.

Art. 3. The outward element to be used in this ordinance (Matt. xxviii. 19, 20; Acts viii. 38) is water, wherein the party is to be baptized in the name of the Father, and of the Son, and of the Holy Spirit.

Art. 4. Immersion, or dipping of the person (Matt. iii. 16; John iii. 23) in water, is necessary to the due administration of this ordinance.

CHAP. XXX.—OF THE LORD'S SUPPER.

Art. 1. The Supper of the Lord Jesus was instituted by Him the same night wherein He was betrayed, to be observed in His churches unto the end of the world, for the perpetual remembrance and showing forth the sacrifice of Himself in His death (1 Cor. xi. 23-26). confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment and growth in Him, their further engagement in and to all duties which they owe unto him (1 Cor. x. 16, 17, 21) and to be a bond and pledge of their communion with Him and with each other.

Art. 2. In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead; but only a memorial of that (Heb. ix. 25, 26, 28) one offering up of Himself, by Himself, upon the cross, once for all, and a spiritual oblation of all (1 Cor. xi. 24; Matt. xxvi. 26, 27) possible praise unto God for the same. So that the popish sacrifice, the mass, as they call it, is most abominable, injurious to Christ's own and only sacrifice, the alone propitiation for all the sins of the elect.

Art. 3. The Lord Jesus hath in this ordinance, appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use, and to take and break the bread, to take the cup (1 Cor. xi. 23-26, &c.) and, they communicating also themselves, to give both to the communicants.

Art. 4. The denial of the cup to the people, worshipping the elements, the lifting them up, or carying them about for adoration and reserving them for any pretended religious use (Matt. xxvi. 26-28; xv. 9; Exod.

xx. 4, 5), are all contrary to the nature of this ordinance and to the institution of Christ.

Art. 5. The outward elements in this ordinance, duly set apart to the uses ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively, they are sometimes called by the name of things they represent, to wit, the (1 Cor. xi. 28) body and blood of Christ, albeit in substance and nature they still remain truly and only (1 Cor. xi. 26, 28) bread and wine as they were before.

Art. 6. The doctrine which maintains a change of the substance of bread and wine unto the substance of Christ's body and blood, commonly called transubstantiation by consecration of a priest, or by any other way, is repugnant not to Scripture (Acts iii. 21; Luke xxiv. 6, 39) alone, but even to common sense and reason, overthroweth the (1 Cor. xi. 24, 25) nature of the ordinance, and hath been and is the cause of manifold superstitions, yea, gross idolatries.

Art. 7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly, by faith really and indeed, yet not carnally and corporally but spiritually, receive and feed upon Christ crucified (1 Cor. x. 16; xi. 23-26) and all the benefits of His death, the body and blood of Christ being then not corporally or carnally, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

Art. 8. All ignorant and ungodly persons, as they are unfit to enjoy communion (2 Cor. vi. 14, 15) with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries (1 Cor.

xii. 29; Matt. vii. 6) or be admitted thereunto; yet, whosoever shall receive them unworthily are guilty of the body and blood of the Lord, eating and drinking damnation to themselves.

CHAP. XXXI.—OF THE STATE OF MAN AFTER DEATH, AND
OF THE RESURRECTION OF THE DEAD.

Art. 1. The bodies of men after death return to dust, (Gen. iii. 19; Acts xii. 39) and see corruption, but their souls, which neither die, nor sleep, having an immortal subsistence, immediately (Eccl. ii. 7) return to God who gave them; the souls of the righteous, then being made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and (Luke xxiii. 43; 2 Cor. v. 1, 6, 8; Phil. i. 23; Heb. xii. 23) glory waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to (Jude i. 7; 2 Peter vi. 9; Luke xvi. 23, 24) the judgement of the great day; besides these two places for the souls separated from their bodies, the Scripture acknowledgeth none.

Art. 2. At the last day, such of the saints as are found alive shall not sleep, but be (1 Cor. xv. 51, 52; 1 Thess. iv. 17) changed and all the dead shall be raised up with the self-same bodies, and (Jobe xix. 26, 27) none other, although with different (1 Cor. xv. 42, 43) qualities, which shall be united to their souls forever.

Art. 3. The bodies of the unjust, shall by the power of Christ, be raised to dishonor; the bodies of the just, by His Spirit, unto honor (Acts xxiv. 15; John

v. 28, 29; Phil. III. 21) and be made conformable to His own glorious body.

CHAP. XXXII.—OF THE LAST JUDGMENT.

Art. 1. God hath appointed a day wherein He will judge the world in righteousness by (Acts xvii. 33; John v. 22, 27) Jesus Christ, to whom all power and judgment is given of the Father, in which day not only the (1 Cor. vi. 3; Jude vi) apostate angels shall be judged, but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ (2 Cor. v. 10; Eccl. xii. 14; Matt. iii. 36; Rev. xvi. 10, 12; Matt. xxv. 32, &c.), to give an account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether good or evil.

Art. 2. The end of God's appointing this day is for the manifestation of the glory of His mercy in the eternal salvation of the elect (Rom. ix. 22, 23), and of His justice in the eternal damnation of the reprobates who are wicked and disobedient; for then shall the righteous go into everlasting life and receive that fulness of joy and glory with everlasting reward in the presence (Matt. xxv. 21, 34; 2 Tim. iv. 8) of the Lord, but the wicked who know not God, and obey not the gospel of Jesus Christ shall be cast into eternal torment, and (Matt. xxv. 46; Mark ix. 48; 2 Thess. 7, 10) be punished with everlasting destruction from the presence of the Lord and from the glory of His power.

Art. 3. As Christ would have us to be certainly persuaded that there shall be a day of judgment both (2 Cor. v. 10, 11) to deter all men from sin, and for the greater (2 Thess. i. 4, 6, 7) consolation of the

godly in their adversity, so will He have that day unknown to men, that they may shake off all carnal security and be always watchful, because they know not the hour the (Mark XIII. 35-37; Luke XII. 35, 36) Lord will come, and may ever be prepared to say (Rev. XXII. 20), *Come, Lord Jesus, come quickly.* Amen.

CHAPTER XXXIII.

THE HORSLEY-DOWN CONFESSION.

The next articles of faith I am in possession of, adopted by the baptist in England, were written by John Gill and adopted by the church at Horsley-down, about A. D. 1720, and are as follows:

“A declaration of the faith and practice of the church at Horsley-down, under the pastoral care of Mr. John Gill, &c.

“Having been enabled, through the divine grace, to give ourselves to the Lord, and likewise one to another by the will of God; we count it a duty incumbent upon us to make a declaration of our faith and practice, to the honor of Christ, and the glory of his name; knowing that as with the heart man believeth unto righteousness, so with the mouth confession is made unto salvation, we make this our declaration as follows:”

Art. 1. We believe that the Scriptures of the Old and New Testament are the word of God, the only rule of faith and practice.

Art. 2. We believe there is but one living and true God; that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, who are equal in nature, power and glory; and that the Son and the Holy Ghost are as truly and properly God as the Father.

Art. 3. We believe that, before the world began, God did elect a certain number of men, unto everlasting salvation, *whom he did predestinate to the adoption of Children by Jesus Christ, of his own free grace, and according to the good pleasure of his will;* and that in pursuance of this gracious design, he did contrive and make a covenant of grace and peace with his Son Jesus Christ, on behalf of those persons, wherein a Savior was appointed, and that all spiritual blessings provided for them; as also that their persons, with all their grace and glory, were put into the hands of Christ, and made his care.

Art. 4. *We believe that God created the first man, Adam, after his own image, and in his likeness, an upright, holy and innocent creature, capable of serving and glorifying him; but, he sinning, all his posterity sinned in him. and came short of the glory of God; the guilt of whose sin is imputed, and a corrupt nature derived, to all his offspring, descending from him by ordinary and natural generation; that they are by their first birth carnal and unclean, averse to all that is good, incapable of doing good and prone to every sin; and by nature children of wrath, and are under sentence of condemnation, and so are subject not only to a corporal death, and involved in a moral one, commonly called spiritual, but are liable to an eternal death, as, considered in the first Adam, fallen and sinners; from which there is no deliverance but by Christ the second Adam.*

Art. 5. We believe that the Lord Jesus Christ, being set up from everlasting as Mediator of the new covenant, and he, having engaged to be the surety of his people, did, in the fulness of time, really assume human nature, *and not before, neither in whole nor in part; his human soul being a creature, existed not from eternity, was created and formed in his body by him that forms the spirit of man within him, when that was conceived in the womb of the virgin, and so his human nature consists of a true body, and reasonable soul; both which, together, and at once, the Son of God assumed into union with his divine Person, when made of a woman, and not before; in which nature he really suffered and died as their substitue, in their room and stead, whereby he made all satisfaction for their sins, which the law and justice of God could require, as well as made way for all those blessings, which are needful for them for time and eternity.*

Art. 6. We believe that, that eternal redemption which Christ has obtained by yielding his blood, is special and particular, that is to say, designed for the elect of God, sheep of Christ, who only share the special and particular blessings of it.

Art. 7. We believe that the justification of God's elect is only by the righteousness of Christ imputed to them, without the consideration of any works of righteousness done by them; and that the full and free pardon of all sins and transgressions, past, present, and to come, is only through the blood of Christ, according to the riches of his grace.

Art. 8. We believe that the work of regeneration, conversion, sanctification, and faith, is not an act of man's free will and power, but of the mighty, efficacious, and irresistible grace of God.

Art. 9. We believe that all those who are chosen

by the Father, redeemed by the Son, and sanctified by the Spirit, shall certainly persevere, so that not one of them shall ever perish, but shall have everlasting life.

Art. 10. We believe that there will be a resurrection of the dead, both of the just and unjust, and that Christ will come a second time to judge both the quick and the dead; when he will take vengeance on the wicked, and introduce his own people into his kingdom and glory, where they shall be forever with him.

Art. 11. We believe that Baptism and the Lord's supper are ordinances of Christ, to be continued until his second coming, and that the former is absolutely requisite to the latter; that is to say, that those only are to be admitted into the communion of the church, and to participate of all the ordinances in it, who upon profession of their faith, have been baptized by immersion, in the name of the Father, and of the Son, and of the Holy Ghost.

Art. 12. We also believe that singing of psalms, hymns, and spiritual songs, vocally, is an ordinance of the gospel to be performed by believers; but as *to the time, place and manner*, everyone ought to be left to their liberty in using it. Now all, and each of these doctrines and ordinances, we look upon ourselves under greatest obligations to embrace.—John Gill, D. D.

CHAPTER XXXIV

THE RISE OF FOREIGN MISSIONS.

From Hassell's Church History I quote to following by permission of the author :

William Cathcart, in his recently published "Baptist Encyclopædia", says that Mr. John Gill "knew more of the Bible than any one else with whose writings he is acquainted; that he was a man of great humility, and one of the purest men that ever lived; that in his Body of Divinity, the grand old doctrines of grace, taken unadulterated from the divine fountain, presented in the phraseology and with the illustrations of an intellectual giant, and commended by a wealth of sanctified Biblical learning, only once in several ages permitted to mortals, sweep all opposition before them, and leaves no place for the blighted harvests, the seed of which was planted by James Arminius, in modern times. In this work, eternal and personal election to a holy life, particular redemption from all guilt, resistless grace in regeneration, final persevearance from sin and the wicked one, till the believer enters paradise, and the other doctrines of the Christian system, are expounded and defined by one of the greatest teachers ever called to the work of instruction by the Spirit of Jehovah."

He adds that Mr. Gill's "commentary is the most valuable exposition of the Old and New Testament ever published."

"Well, after the bones of this wonderfully gifted servant of God had been laid safely in the grave (in 1771) Mr. Andrew Fuller began to ponder upon the expediency of making a change in Baptist tactics, and offering salvation to all sinners without distinc-

tion. After four years rumination, his views on this subject became entirely changed, and he wrote an essay entitled, 'The Gospel Worthy of all Acceptation,' which he did not venture to publish, however, until 1782, seven years after it had been written. This publication involved him in a bitter controversy of twenty years, with some of his baptist brethren, including Mr. Abram Booth, a London baptist minister, and the learned and able author of that admirable work 'The Reign of Grace,' but it is stated that, the ability and force of Mr. Fuller's pamphlet ultimately prevailed, and his views were adopted by the majority of those professing the baptist name.

"These views, Mr. Fullers says, were different from those held by the baptist during the most of the eighteenth century, but were like those entertained by Bunyan and other old baptist writers in the sixteenth and seventeenth centuries. But it should be remembered that Bunyan, though we cannot doubt a child of God, yet he did not have perfect light on all subjects, was an open communionist, and at times did not seem very well established in doctrine; and so far as we know, all calling themselves baptists in the sixteenth and early part of the seventeenth century were Arminians, whose example is a poor precedent for the Bible baptists. The actual result of Mr. Fuller's methods has been not to effectuate the eternal salvation of a single sinner (for Christ is the only complete Savior of His people,) but to increase largely the number of those professing, while unhappily not possessing true religion. In 1784, Mr. Andrew Fuller read a pamphlet on the importance of general union in prayer for the revival of true religion, written by Jonathan Edwards, President of the College of New Jersey; and in the same year read a poem by John Scott on the cruelties of the English in the East

Indies. In this manner he was led to recommend prayer meetings the first Monday evening of every month, for the extension of the gospel, and urged the formation of a moneyed religious society for sending a mission to India. The first Baptist Missionary Society was thus formed at Kittering, England, Oct. 2, 1792, and the first collection for its treasury amounted to £13.25, and 6d, was taken up. Mr. Fuller was chosen and remained its secretary till his death; traveling almost continually through the British Isles, and pleading for the mission cause, and charging the society nothing for his services. He makes the following remarkable statement in writing: 'Our undertaking to India really appeared to me, on its commencement, to be somewhat like a few men who were deliberating about the the importance of penetrating into a deep mine which had never before been explored. We had no one to guide us; and while we were thus deliberating, Cary, as it were, said: "Well I will go down if you will hold the rope." But before he went, he, as it seemed to me, took an oath from each of us at the mouth of the pit to this effect, that while we lived we should never let go the rope. You understand me. There was great responsibility attached to us who began the business'."

"All this looks far more like faith in men and money, than faith in God. Instead of approving the Scriptures utterly condemn all confidence in the flesh. Can it be possible that such fleshly confidence as that to which Mr. Fuller makes such full and candid confession was the source of modern Baptists and Protestant missions. If this language has any meaning, it seems so. Again, Mr. Fuller makes the astonishing statement that his own 'church was in a famished condition of spiritual life, and found no salvation, except in becoming identified with mission

work.' Alas that the mission idol should be substituted for Christ !

"This remark of Andrew Fuller is paralleled by a remark of the Methodist "Bishop," George F. Pierce, of Georgia, substantially as follows: 'The question is not so much how can the heathen be saved, unless we send them the gospel, but how can we ourselves be saved unless we send them the gospel?' If the essence of this is not idolatry, I confess I do not understand the meaning of the term. How different is this declaration from the preaching of the Apostle Peter in Acts iv. 10-12.

"The apostles were commanded by Christ to 'go into all the world and preach the gospel to every creature.' Scripture prophecy makes it certain that, in God's own best time, the apostles by their writings, will go into all the world, and a heavenly kingdom will take the place of all earthly kingdoms (Matt. xxiv. 14; Rev. xi. 15). The apostles must have understood Christ's commandment to them, better than subsequent uninspired men have understood it; but there is no clear Bible evidence, and as admitted by all scholars, no other reliable evidence that the apostles personally preached the gospel outside of the Roman Empire. By the dissemination of the Greek language and civilization, and by the multiplication of the facilities for travel under the mighty dominion of Rome, the providence of God had gradually prepared the way for apostolic preaching of the gospel, at the same time that the Spirit of God had prepared a people to hear and be benefited by such preaching. No doubt the genuine future evangelization of the world will take place in a similar way. Not by such nineteenth century machinery as unscriptural alliances, upon a money basis, of the world and the nominal "Church," but by the providential assemblage of the people

from all nations at Jerusalem, to hear the preaching of the apostles, by persecutions, by the visions of the day and the night, by special communications of the Holy Spirit forbidding the apostles to go in certain directions and commanding them to go in others, and by the Holy Spirit preceeding and accompanying the apostles, the gospel was preached throughout the Roman Empire. And during the early succeeding centuries, by social and commercial intercourse, by persecution, by conquest, by captivity, by slavery, by enlistment in the Roman armies, the inscrutable wisdom of God, which is able to overrule evil for good and make the wrath of man praise Him, diffused the light of saving truth, to some extent among the barbarian nations dwelling on the borders of the Roman Empire. And during the dark ages, the Cathari, the Patarenes, the Paulicians, the Albigenses. and the Waldenses, being persecuted in one country, fled to another, as commanded by Christ, and went in every direction preaching the word (Matt. x. 23, Acts viii. 1-4). And in modern times the Baptist have suffered the most religious persecution, and have been driven from country to country, preaching the gospel.

“The Roman Catholic popes, in order to aggrandise themselves, sent missionaries from time to time to convert various tribes to their own heathenish superstitions : *trustworthy historians affirm that many of those heathen tribes were far more moral than the Catholics themselves.*

“The most zealous and ‘successful’ foreign missionaries of the pope have been the monastic orders of Franciscans, Dominicans and Jesuits. The first two orders originated in the thirteenth, and the last in the sixteenth century. Vowing perpetual poverty, chas-

tity and obedience (to the General of the order, or to the pope), these powerful organizations, equaling the ancient proselyting Pharisees, and utterly eclipsing all subsequent protestant societies in zeal and apparent sincerity, have in the last six centuries victimized hundreds of millions of the human race, exterminating, by means of the Inquisition, millions of so-called heretics at home, and Catholicizing, by means of compromises with paganism, countless multitudes of poor deluded heathens in foreign lands. Of these monastic orders, the Jesuitical has been the most zealous and successful. Founded in 1534 to check and over-balance the Catholic losses by Protestantism, suppressed, because of their intolerable abominations, in 1773, by Pope Clement XIV. who died by poison in 1771, and restored by Pope Pius VII., in 1814 this nefarious order, the most powerful and the most missionary institution that ever existed on earth, has thoroughly undermined all the foundations of human morality, and, in a word, made *Jesuitism equivalent to diabolism*.

“The Protestant reformers, Luther and Calvin, never thought of sending missionaries to the heathens; Luther denouncing with great emphasis the worldly methods of prosecuting missions, and Calvin, in his comment on the final commandment of Christ to His Apostles (Matt. xxviii. 19) saying nothing whatever of missions to the heathens.”

CHAPTER XXXV.

THE PHILADELPHIA ASSOCIATION.

This association was formed in 1707. It began with five churches, but in process of time became a numerous body, and for many years extended from Ketocton in Virginia to Northtown in New York, a distance of 400 miles. From it, originated the Ketocton, Baltimore and Delaware associations on the south, and on the north, those of New York, Warwick and New Jersey.

It being the oddest institution of the kind in America, it was looked up to as a pattern of imitation by those which succeeded, and by it were given rules and even doctrines, to many and indeed most of the first associations in the southern and western states. The Philadelphia Association adopted the London confession of faith in 1742, with the addition of two other articles, viz: Art. 23, Of singing of Psalms (in public worship); Art. 31, Of laying on of hands (on all baptized believers). In 1761, the Philadelphia Association passed these two resolutions.

“First. The Holy Scriptures we profess to be a full, sufficient and only rule of faith and obedience, and we caution all to be aware of every impulse, revelation, or any other imagination whatever, inconsistent with or contradictory to the Holy Scripture, under any pretense of being guided by the Spirit. The work of the Holy Spirit, illuminates the understanding to know the mind of God contained in the Scriptures, and may properly be called a guide.

Second. God worketh all things after the counsel of His own will. Whatsoever cometh to pass, is either by His agency or permission, and though He

permits sin to be, He is not the author of it."

The circular letter of 1774, upon the second article, says: "It is an important article, a foundation, a corner stone in the Christian faith. Remove this and the whole superstructure will fall. Material then is it, that we clearly conceive and firmly believe it and without wavering hold the same agreeable to sound words, wherein it is held forth in divine Revelation. *First.* That there is only one living and true God; the Supreme and Eternal Jehovah is manifest, (1) from the reason of things. Since there cannot be an effect without a cause, there must be a first cause, self existent, and independent.; (2) From the works of creation, all marvelous and astonishing from least to the greatest.(3)From those of Providence,in sustaining and well ordering the whole universe, through all the succeeding periods of time. And especially, (4) from the consciousness of a Supreme Being impressed on every rational soul. Above all, (5) from the Holy Scripture (Deut. vi. 4; xxiii. 39; iv. 35; Psa. lxxxvi. 10; Isa. xlv. v.) *Secondly.* The perfections of God may be easily deduced from the same sources, especially His wisdom, power and infinite goodness. And though His mercy, justice, truth and holiness be not so clearly seen from the works of creation and providence, yet there is a strong consciousness of these, as well of His omniscience omnipresence, &c., while they are also abundantly manifested by His word and Spirit. *Thirdly,* Now in this divine and infinite Being there are three subsistences, the Father, the Son, and the Holy Ghost .The father neither begotten nor proceeding; the Son or Word, eternally begotten of the Father, John i. 14, 18; iii. 16; 1 John iv. 9, and the Holy Ghost proceeding from the Father and the Son, John v. 26, constituting, in the undivided essence of

the Godhead, a Trinity of persons, each of them possessed of all divine perfections, and every way co-equal, and these three are one, the one God, 1 John v. 7. That there are three appears all through the sacred writings, in 1 Peter i. 2. in whose name baptism is administered, Matt. ixxviii. 19, and to whom divine worship and adoration are addressed, 2 Cor. xiii. 14; and that these three are, or that there is one, and but one, God, is no less clear as above."

In the circular letter of 1775, we have the following: "When all the human race, by the sin of the first man were involved in guilt, Rom. v. 12, and fallen under condemnation, and all become the children of wrath, it would manifestly be doing them no injustice if they were, every individual, left in that state, and eternally, punished for their sins; this would have been their proper desert, their just reward. But God out of his mercy, free grace and love, without any moving cause in the parties chosen, hath predestinated some unto life, through a Mediator, Eph. i. 4; Rom. xi. 5, 6 (without any wrong done to others), together with all the means subservient to this end, viz. their redemption by the blood of Christ, and renovation by the Spirit of holiness, to the praise of His glorious grace; the other left to act in sin, to their final destruction to the glory of divine justice Rom. ix. 22, 23."

In the letter of 1780, the following is found: "Man became separate from God, an enemy unto Him, to His glory and government, from the first sin, even until now; obnoxious to a curse of a just law violated and under the wrath of God due to transgressors; also, woefully polluted throughout soul and body. 'We are all as an unclean thing,' Isa. xliv. 6. Man by his departure from God, is become idolatrous, turned from the only true God, unto self, which is

the grand idol of the world ever since Adam's revolt. Self was the very alluring bait, wrapped up in the the first temptation, *Ye shall be as God's*. Now it cannot be otherwise, but that He who will not give His glory to another, should always abhor and detest any one, and every one, that sets up another god in the room of the true God, and lives to him, as man doth to self. Again what further aggravates the evil of the first sin of man is the capacity which Adam stood in; viz., as the public head and representative of all his posterity, that in him and with him all have sinned, and fell from happiness in his first transgression, *all have sinned*, Rom. v. 12; which is evident not only by divine testimony, but is also universally manifested by the aversion to good, the ignorance, stupidity, selfishness and propensity to evil, apparent in every one by nature, Eph. ii. 3. May we all therefore, brethren, not only assent to the truth of the historical narrative of these things, but also know the absolute necessity of a real, abiding sense of our case, thus ruined, guilty and depraved. In order, first, to suppress all pride and high conceit of ourselves, our supposed excellency and goodness; second, freely to acknowledge whatever favors mankind receives, they are every way gratuitous, and wholly undeserved; third, for our humiliation before God, confession of our sins, and deep distress of soul; fourth, to raise in our minds a becoming admiration of God's patience and forbearance with a sinful world, in that, vindictive justice is not immediately executed on transgressors; fifth, to learn the true and proper cause of His forbearance, viz., the interposition of the Mediator, Jesus Christ, between the execution of the penalty, man's desert; sixth, to give us enlarged views of rich mercy and grace with God, in constituting a way whereby to

restore creatures so unworthy from present ruin, and future misery, even by His own beloved Son; seventh, to teach us the necessity we are under of a renovation. Again, an abiding sense of our case is necessary, in order to make us all anxiously inquisitive about our acquaintance with, and an interest in, Christ the Mediator, and to excite all believers in Him, to continue thanksgiving and praise, that they should not henceforth live to themselves, but unto Him who died for them and rose again. God who is wise in counsel and excellent in working, suffered or permitted man to fall, and thence took occasion to bring the greatest good, out of the worst of evils, or overruled the fall of man, to the more abundant display of His divine perfections, to the everlasting disappointment and confusion of His enemies, the security of His elect and the endless praise of His glorious name."

In the circular letter of 1789, are the following remarks: "The repentance which is not unto life and salvation, or mere legal repentance, originates in self-love, terminates in the fear of future punishment, or penal evil; and is but a transient view of that legal condemnation which is the consequence of sin, but never leads the soul to the gospel refuge. Hence, if any reformation is effected, it finally terminates in apostacy. agreeable to the apostle's assertion, 2 Peter II. 22. But repentance which is unto life and salvation, has God for its author, and cannot arise from the power of free-will, of the dictates of a natural conscience, but from the grace of God as the efficient, and the operation of the divine Spirit as the impulsive, cause, without which no means, as judgments, mercies, or the most powerful ministry, can effect it. This godly sorrow and repentance for sin, is not excited merely from a view of the demerits of sin, of

its evil consequences to the soul, or a fear of hell and damnation, but on account of the evil that is in sin, its contrariety to a Holy God. The sinner thus convicted mourns that he has offended God, wounded Christ and grieved the Holy Spirit. This repentance further produces an ingenuous confession of sin, and forsaking it, in bringing forth fruits meet for repentance in life and conversion. This repentance is wrought in the hearts of God's people in order to their sanctification, that they may be qualified to enjoy the heavenly inheritance."

In 1790, the Philadelphia Association declared: "We apprehend danger from the new system of divinity, lest by these fine spun theories and the consequences which are drawn from them by some, the great doctrine of the imputation of Adam's sin, Christ's proper attonement, imputed righteousness &c, should be totally set aside, or at least, the glory of them sullied. We therefore advise that great care should be taken to guard against innovations, not calculated to edify the body of Christ." The circular letter of the same year is strongly worded with an argument against the spreading leprosy of the doctrine of universal salvation.

The circular letter of 1791: "We exclude; in the consideration of this subject, all false professors of religion of every description, whatever may be their attainments, as in the grace of knowledge, talent or tongues, and power of working miracles, who nevertheless are destitute of the renewing grace of God. Hence, those who have made a fair show in religion for a time, as the foolish virgin, Matt. xxv. The branches which were in the true vine, either by profession only, or in relation to Abraham, John xv. Those who in a sense may have tasted of the good

word of God, as the stony-grounded hearers, Matt. XIII., or as Herod, who heard John gladly, Matt. VI. 20. Those who may have embraced the doctrines of the gospel, frequently styled "the Faith," in the New Testament, Acts XXIV. 24; 1 Tim. I. 21; 2 Tim. III. 8, as Hymenerus and Alexander, who in time made shipwreck thereof, 1 Tim. I. 20. Those who have been enlightened, and had the gift of prophecy, as Baalam, 1 Cor. XIII. 2, or who had the gift of tongues, power to work miracles, and as such tasted of the powers of the world to come, or of the gospel dispensation, as Judas, Heb. VI. 5—all such we exclude; of all such there is no sufficient evidence that they were renewed by the grace of God, but of many of them the fullest testimony that they were not. We cannot therefore plead their perserverance in grace which they never had, nor can such instances of defection, with any propriety, be produced as objections to the doctrine of final perserverance of the saints. We assert that those only will persevere in the way of eternal life and attain unto it, in whom the regenerating grace of God has or will take place. This fact is proved by the everlasting love of God to His people, by the covenant of grace, ordered in all things and sure, redemption by Christ Jesus, the charge He has taken of His people, the promises of the gospel, the perfections of God, His immutability, justice, power wisdom, faithfulness and truth, all engaged to bring the heirs of grace, through perseverance therein to glory. The doctrine of the perseverance of the saints in grace, is not the doctrine of their perseverance in wickedness; it is not a licentious doctrine. How can they, who are dead to sin, live any longer therein, Rom. VI. 1, 2."

The circular letter of 1795, on the subject of the 'gospel and the extent of the grace thereof,' says:

“Observe the difference between the law and the gospel; the law denounces wrath, the gospel publishes peace; the law convicts of guilt, the gospel brings acquittance; the law requires satisfaction to the last mite, the gospel discovers that satisfaction has been made in full; the law knows nothing of mercy, the gospel knows nothing else; in the law, righteousness, justice and truth shine gloriously, in the gospel, love, grace, mercy, pity, condescension, and compassion do also shine, and with much more resplendent glory. In the gospel we find free grace, free mercy, free pardon; faith and repentance are freely given, and with them a new heart; a new nature, new life, all is new, all is free. The gospel as the word signifies, is good message, good news, glad tidings, Luke II. 10; IV. 18, 19; Isa. LX. 1-3. The gospel brings glad tidings of good things, good things done for us, in that atonement is made for us, our debts are paid, a righteousness wrought out, pardon and acceptance procured; good things wrought in us, such as regeneration, meetness for Heaven, faith, hope, and every other grace, all the good things of providence and grace that are necessary for our present use, during our passage through life, and finally, the good things of Heaven itself, even all the glory and happiness of the beatific state. The gospel in fine, contains a discovery of all good things for time and eternity in the deliverance from sin and every evil, and the full enjoyment of every bliss and happiness beyond what the tongue of men or angels can express, or the powers of the human mind conceive. From what we have said we shall mention, by way of inference, only two useful observations. First, that according to the gospel, the atonement of Christ did not extend to every individual of the human race; and secondly, that the gospel contains no con-

ditional offers of salvation, from first to last. We mention these, because some in our days seem to favor such notions, and some others that tend to mar and go a great way toward sullyng the glory of the gospel. In regard to the first, if atonement was made for all, it was God's intention that it should; that intention must have full effect; the effect must be that all must and will be saved. If Christ answered the demands of the law and justice for all, and paid the price in full, then there must be guiltless persons in hell for want of being made meet for Heaven. Christ has done His part, but the Spirit declines doing His. Why God should appoint satisfaction to be made for all, and afterward not renew and sanctify all, and bring them to heaven, must be very strange, and utterly inconsistent with the glory and perfections of Him, who does nothing in vain, who never does a part without doing the whole, who always finishes what He begins. It is manifest from the Holy Scripture that Christ made atonement for his people, Isa. LIII. 8; Luke I. 68; His sheep, John x. 15, 26, 29; xvii. 9; those that were given Him, Heb. II. 13; who were redeemed from among others, Rev. v. 9. As to the second, to make salvation conditional would be to rob God of His sovereignty, and make His glory depend on man, while at the same time it would give room for boasting. It also would convert the gospel of the grace of God into a new law. Is the law of works to be preferred to the covenant of grace. If it be of grace, says the apostle, then is it no more of works. otherwise grace is no more grace. What! make our happiness depend on man? If we will do part, God will do the rest! Alas! what can man do in the business of salvation from first to last, to merit or promote it? Is he altogether dependent on God? Yea, verily, that at every

step, in the beginning and progress of the glorious work he may cry, grace, grace, and whosoever glorieth, let him glory in the Lord. But these men make a distinction between natural and moral ability. What is the use of this distinction, but to evade, deceive, and confuse? What can natural ability avail towards producing a supernatural effect? The effect can never exceed its cause, any more than a stream can rise higher than its fountain. Now the exercise of any and every supernatural grace, is supernatural, is purely of God, for what is born of the flesh is flesh. And besides, if man's natural ability was competent to repent, believe, accept, obey, &c, what good could it do him, since he is never to exert it, unless God induces or influences him thereto, and without which influence, all offers and moral suasion will prove ineffectual. If we speak of repentance, for instance, is not Christ exalted as a Prince and a Savior to give repentance unto Israel and remission of sins? If we speak of faith, what faith? Natural faith? what better can this be, than the faith of devils, who believe and tremble? But if we speak of supernatural and evangelical faith, the Scripture is express. By way of distinction from the other, it is called the faith of the operation of God, the faith of God's elect, like precious faith with us, that which purifies the heart and worketh by love. And in regard to those who receive Him, it is said, to them gave He power, yea, verily, all the power, influence. and everything in the business of our salvation is entirely of God alone, and not of us, who are but perfect weakness."

In the circular letter of 1806, written by Elder William Rogers (the nineteenth century spirit of religious as well as material *improvement*, having begun to prevail), a zealous plea

is made for the modern moneyed missionary societies, which is extolled far above the Protestant Reformation, a parting rebuke is administered to those "*professing Christians*", who, in "*their indifference or sloth or sleep*" are doing nothing for the salvation of the heathen. Yet the same letter makes the following candid admission: "*It is, however, a very remarkable circumstance that in modern missions, papal Rome has led the way.* When the Roman Pontiffs (says Mosheim) saw their ambition checked by the progress of the Reformation, which deprived them of a great part of their spiritual dominion in Europe, they turned their lordly views towards the other parts of the globe. The society, which in the year 1540 took the denomination of Jesuits, or the company of Jesus, were by the pope chiefly employed, at first in India, Japan, and China, after which they spared no pains in propagating their erroneous sentiments in the West Indies and on the continent of America. In the year 1556, Protestants began to feel for the nations involved in paganism.

"Fourteen missionaries were sent from Geneva to America. The Swedes also exerted their zeal for the conversion of the superstitious Laplanders, and both the English and the Dutch, carried with them into their increasing settlements, the doctrines of the Reformation. Early in the last century the Moravians began to organize and exert themselves in the missionary cause. Their spheres of action have gradually increased; besides, their missions in six of the West India Islands, they have settlements in Greenland, Upper Canada and South America; there missionaries are employed also at the Cape of Good Hope, on the coast of Labrador, and in the Russian part of Asia. The zeal, the afflictions and the success of the United

Brethren have been great. Patrionized by Christians in Scotland and in America, Elliott Brainard, Edward and others laboured among the aborigines of our country: *but it was not till about the year of 1790, that the great missionary spirit which now exists began to diffuse itself. The holy flame spread, until in the year 1792 the Baptist Missionary society was formed.*"—See Hassell's Church History.

CHAPTER XXXVI.

THE KEHUKEE ASSOCIATION.

"Confessions of faith have not been held by the Baptists as absolutely necessary. Their confessions of faith is the Bible. Their articles or creed is that blessed book. They need nothing better, and nothing else for their guide. But for the better understanding of their views by others, amid the great variety of professed Christian denominations and creeds extant in the world, they have found it convenient, from time to time, since the apostolic age to draw up a few brief particulars, in the shape of articles of faith; that their faith and practice might be readily known to all men. Whatever censure may attach to them on account of their faith, they are willing to meet it; they are not ashamed of their principles, neither do they wish to appear under any disguise or false robes. The doctrine which they believe, is the doctrine which they preach and publicly proclaim before the world. It is the doctrine of salvation by

grace and not by works. They boldly teach it everywhere. 1st, because it is the truth; 2nd, because they love it; 3rd, because they wish others to receive it in the love of it. 4th, because it feeds, comforts, strengthens and encourages exercised souls; 5th. Because it honors God, and nothing else does."—Hassel's Church History.

I now give the articles of faith of the next oldest association in the United States, the Kehukee:

Art. 1. We believe in the being of God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, mercy and truth; and that this God has revealed Himself, in His word, under the characters of the Father, Son and Holy Ghost.

Art. 2. We believe that Almighty God has made known His mind and will to the children of men in His word; which word we believe to be of divine authority and contains all things necessary to be known for the salvation of men and women. The same is comprehended or contained in the Old and New Testaments as are communely received.

Art. 3. We believe that God, before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life; and that this election is particular, eternal and unconditional on the part of the creature.

Art. 4. We believe that, when God made man at first, he was perfect, holy and upright, able to keep the law, but liable to fall, and that he stood as a federal head, or representative, of all the natural offspring, and that they were to be partakers of the benefits of his obedience, or exposed to the misery which sprang from his disobedience.

Art 5. We believe that Adam fell from this state

of rectitude, and that he involved himself and all his natural offspring in the state of death; and for that original transgression, we all are both filthy and guilty in the sight of an holy God.

Art. 6. We also believe that it is utterly out of the power of men, as fallen creatures, to keep the law of God perfectly and repent of their sins truly, or believe in Christ, except they be drawn by the Holy Spirit.

Art. 7. We believe that in God's own appointed time and way (by means which he has ordained) the elect shall be called, justified, pardoned and sanctified; and that it is impossible that they can utterly refuse the call, but shall be made willing by divine grace, to receive the offers of mercy.

Art. 8. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and applied by faith alone.

Art. 9. We believe, in like manner, that God's elect shall not only be called and justified, but that they shall be converted, born again, and changed by the effectual workings of God's Holy Spirit.

Art. 10. We believe that such as are converted, justified and called by His grace, shall persevere in holiness, and never fall finally away.

Art. 11. We believe it to be a duty incumbent on all God's people to walk religiously in good works; not in the old covenant way of seeking life and favor of the Lord by it, but only as a duty from a principle of love.

Art. 12. We believe baptism and the Lord's supper are gospel ordinances, both belonging to the true believers; and that persons who were sprinkled, or dipped while in unbelief, were not regularly baptized ac-

cording to God's word, and that such ought to be baptized after they are savingly converted into the faith of Christ.

Art. 13. We believe that every church is independent in matters of discipline; and that associations, councils and conferences of several ministers or churches, are not to impose on the churches the keeping, holding or maintaining any principle or practice contrary to the church's judgment.

Art. 14. We believe in the resurrection of the dead both of the just and unjust, and a general judgment,

Art. 15. We believe the punishment of the wicked is everlasting, and the joys of the righteous eternal.

Art. 16. We believe that no minister has a right to the administration of the ordinances, only such as are regularly called and come under the imposition of hands by the presbytery.

Art. 17. Lastly, We do believe that, for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, we ought to meet in an association way, wherein each church to represent their case by their delegates, and attend as often as is necessary to advise with the several churches in conference; and that the decision of matters in such associations are not to be imposed, or in any wise binding on the churches, without their consent, but only to sit and act as an advisory council.

CHAPTER XXXVII.

THE KETOCTON ASSOCIATION.

“The best information we can gather is, that between the years 1750 and 1755, the first Baptist church in Virginia was constituted in Loudon county, and under the ministry of Elder John Garrard, and named Ketoc-ton. Elder Garrard returned to Berkley county, from whence he was driven to Loudon, by the Indian incursions, and Elder John Marks was called to the pastoral care of the church. The second Baptist church was constituted on Mill Creek, Berkley county and called Mill Creek church. Eld. John Garrard was its pastor. The third church was constituted in Shenandoah county, called Smith Creek, Elder John Alderson, pastor. The three Elders above mentioned came from the eastern states. These churches joined the Philadelphia Association. About this time a church was constituted at Broad Run, Fauquier county, under the ministry of Elder Thomas. These four churches petitioned the Philadelphia Association for a dismissal, in order to form a distinct and separate association in Virginia. The request was granted, and in August, the 19th, 1766, the four churches met by letter and messengers, at Ketoc-ton meeting house, Loudoun county, state of Virginia, and as the association met at this place the first time, it has retained the name of Ketoc-ton Association ever since.” *Fristoe’s History.*

My object being to establish the doctrines of those four churches and not having space to give their history a more extended notice, I will now give the articles of faith they agreed upon and adopted in the constitution of said association.

A summary of the leading principles held by this association are as follows :

Art. 1. We believe there is one living and true God; that He is self-existent and independent, in whom all power, wisdom, holiness, justice, godliness and truth center; who is omniscient and omnipotent—the Almighty Creator of all things that do exist, visible and invisible; who upholds and governs all things by His providential hand, according to the council of His own will.

Art. 2. That in the divine essence there are (according to the Scripture) three persons or subsistences, distinguished by the relative names of Father, Son and Holy Ghost; and that each subsistence possesses proper Deity; that the work of creation is ascribed to them; divine worship is addressed to each of them; each of them are called by the same divine names—and in the name of three in One, the New Testament ordinances are to be administered.

Art. 3. That the holy Scriptures of the Old and New Testaments are the word of God; that they were given by divine inspiration, and that this system of revelation comprehends everything necessary for us to know concerning God, and the direction of our obedience to Him. By this divine book, God hath made revelation of His gracious design in saving poor sinners, and pointing out the way through the mediation of the Lord Jesus; that by the instrumentality of this sacred word, stubborn and obstinate sinners, are brought into the ordinances of faith and the incorrigible left without excuse; and that by this word of the Lord all men shall be judged in the last day.

Art. 4. That man was created upright, free from sin, and possessed with holiness of nature; that he fell from that innocent state in which he was creat-

ed, by transgressing God's command, by which he became morally dead, and subjected himself to bodily and eternal death, and as a public head, involved his unborn progeny in like ruin; for all descending from him by ordinary generation, are born in a state of pollution, and under the dominion of sin, and guilty before God.

Art. 5. That in eternity, God out of His own good pleasure chose a certain number of Adam's progeny to eternal life, and that He did not leave the accomplishment of His decrees to accident or chance; but decreed all the means to bring about the event; therefore they are chosen to salvation, through sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ. Their calling was decreed in the purpose of election. It is said, when called, they are called according to His purpose and grace given us in Christ Jesus before the world began; and all in order to manifest the glory of His grace.

Art. 6. That the covenant of redemption was between the Father and the Son, that the elect were given by the Father to the Son, to be by Him redeemed and finally saved; and that the Son as head and representative of His people, engaged to perform everything necessary or requisite to carry their complete salvation into effect. It is called in Scripture, a well ordered covenant, and in all things sure.

Art. 8. That in the fulness of time, the Son of God was manifested, by taking human nature into union with His divine person, in which capacity He wrought a righteousness for the justification of His people; yielding a perfect and spotless obedience to all the requirements of the divine law, and submitted Himself to the shameful and ignominious death on the

cross, as an atonement for their sins, and reconciliation of their souls to God.

Art. 8. That those that are redeemed by Christ, are in due time called to a saving knowledge of the Lord Jesus—embrace him as the only way to God and Savior of poor sinners. This effectual calling is accomplished by the agency of the Holy Ghost, operating in a free, irresistible and unfrustrable manner, by which the understanding is enlightened, and the will subjected to Christ. Hence the Scripture testify that they are made willing in the day of His power. This eternal change or new birth in the soul, is wholly ascribed to the power of God; for it is said of the regenerate, they are begotten of God, quickened of God, born of God—all expressive that it is the Lord's work, and He is entitled to the praise.

Art. 9. All that are effectually called by efficacious grace, are fully justified of God. This perfect obedience, or in other words, the righteousness of Christ being imputed to them, their sins are pardoned, and their persons accepted in God's beloved Son. Such are taken under the care of the Great Shepherd of souls, and rest on the infallible promises and power of God, which has engaged to protect them under all their trials; to succor them when tempted; to supply all their wants, and withhold no good thing from them, to continue the good work of grace begun in them, and crown the end of their faith in the complete salvation of their souls.

Art. 10. That being bought with the precious blood of Christ, and called by rich grace, it becomes a bounden duty to walk in all the commandments and ordinances of the Lord; although justified by grace, to which our works can add nothing, yet by good works the glory of God is manifested, and the genuineness

of faith proven, which others beholding, they may be led to glorify God who is in heaven.

Art. 11. Lastly, that God will judge men and angels in the last day, by Jesus Christ. That when Christ appears in the clouds of Heaven with the sound of the trumpet, the dead saints shall be raised incorruptible and re-united to their souls; then shall they together with the living saints, be caught up to meet the Lord in the air, and so shall they be forever with the Lord. The wicked will be raised likewise in that sinful state in which they died; and never having been regenerated and qualified by grace for the kingdom of heaven, will be sentenced to unspeakable torments forever and ever, from which there will be no recovery to endless duration.

CHAP. XXXV III

BAPTIST MISSIONS IN AMERICA.

“The Philadelphia Association set on foot a missionary plan about 1800. The receipts for some years at first were not large, but there has been a promising increase of their means, so that they have been enabled to send the gospel to many destitute places.” Benedict’s History of the Baptist.

I. *Introduction of the Missionary scheme in the Kehukee Association.*

“On Friday before the first Sunday in October, 1803, Elder Martin Ross, then a prominent minis-

ter in the Association, and at a time when the zeal and credulity of many hundreds of new converts were at their height, introduced the following query for the consideration of this Association.

“‘Is not the Kehukee Association, with all her numerous and respectable friends, call on in Providence, in some way, to step forward in support of that missionary spirit, which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?’”

“Simply to state this query is sufficient to show a settled purpose to depart from the original ground previously occupied by the Baptist, and to exhibit the state and standing of the Association or church in a light different from that previously discovered in her history. When was it known before, that the Association had “numerous and respectable friends”? when had she before discovered “different denominations of good men in various parts of the world”? When was it necessary before this time “to step forward in support of” any work which the God of Heaven was not carrying on? If God Almighty was reviving a missionary spirit among different denomination of good men in various parts of the world, *without the aid* of new-made missionary societies, then wherefore the necessity for their creation, to enable Him to carry it on? We see now, a very few questions will show the antagonism of this ‘query’ to the true condition of God’s church and people.

“Why callest thou me good? there is none good but one, that is God’ (Matt. xix 17). ‘There is none that doeth good, no not one’ (Rom. iii. 11). ‘If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own, but because ye are not of the world, but I

have chosen you out of the world, therefore the world hateth you,' John, xv. 18,19." ' "

" 'Ye adulteresses, know ye not that the friendship of the of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God' (James, iv. 4). 'He commanded, and it stood fast. Remember the former things of old, for I am God, and there is none else, I am God, and there is none like me, declaring the end from the beginning, and of ancient times the things that are not yet done, saying My counsel shall stand, and I will do all my pleasure' (Isa. XLVI. 9, 10).

„The idea of *respectability* and *to be like other people*, and *to help the Almighty carry on his work*, has always been damaging to the people of God, when ever entertained by them in any age of the world. It was so under the old dispensation It was so under the new. It was so in Andrew Feller's day and was so in Martin Ross day. The Lord's people have always been a poor and afflicted people. They have always been few in number, the persecuted among men in all ages, every where spoken against and cordially hated for their Master's and His truth's sake. A woe has befallen them when ever they have wrangled among themselves to see who should be the greatest, or to see how near they could be conformed to the religion of the world and still retain their indentity as the people of God. The scheme was plausible to many, it was new and beautiful to some; it was well dressed up, it was urged by good words and fair speeches, calculated to mislead the minds of the inexperienced. Those who supported it, were represented by the orators of the occasion to be warm-hearted, noble Christians; while those who opposed it, were denominated as cold-hearted or lukewarm Christians,

who cared but little for the salvation of their fellow creatures.”—Hassell’s Church History

The matter of correspondence was renewed by the Kehukee association at its session in 1817, and the Association after due consideration concluded not to send any delegates to the “General Meeting of Correspondence.” Thus it appears the association dropped this “new thing,” after trying it for a few years and finding no advantage in it. It was taken up in 1810 and laid down in 1816—lasted six years.

In 1818, “the Association, received sixteen copies of the fourth annual report of, ‘The Baptist Board of Foreign Missions from the United States Convention at Philadelphia. This showed the age of the Baptist Board of Foreign Missions to be four years. It was born of spurious philanthropy and false zeal in 1814. We are naturally led to inquire, how did the churches and the people of God in America get along without it till this auspicious year dawned upon the world? If it was necessary in 1814, was it not necessary in 1714, and in 1614, and every hundred years backward through the centuries to the apostolic age? If it was not necessary until 1814, was it necessary then, or can it be necessary now? We cannot escape the conclusion, therefore, that the modern missionary system, is an invention, a human appendage to the church of Christ, worldly in character and insulting to the King of Zion. And lamentable to record the Kehukee Association was implicated in 1814 in this manner and a majority of her body were led into error by the blandishments of men, to sanction this new-fangled scheme” —Hassell’s Church History, p, 721, &c.

II. *The attempt to introduce the Missionary cause in Virginia.*

Benedict in his history of the Baptist, says in 1812, “The Virginia Baptist, with all their ample means do not yet seem to have interested

themselves in missionary concerns.” (Vol. II. 441).

I now quote from the ministers of the Shilo Baptist Association, to show the effort made, and the results of those efforts to induce that association to enter into the mission plan. The minutes of said Association held with Battle Run Church in Culpeper County, Va., 1816, contains the following:

Art. 10. “Bro Luther Rice, agent for the Baptist Board of Foreign Missions, was invited to a seat. Bro. Tutt, our clerk, informed the Moderator, that he had received a letter from the corresponding secretary of the Baptist Board of Foreign Missions, together with thirty copies of the minutes, containing a report of the second annual meeting of the Board, which were laid upon the clerks table. Bro. Rice then informed the association, that the object of the board, was to open a correspondence by receiving annually a copy of our minutes and in return, for us to receive their annual report. The subject was taken up and discussed, the question being put, whether the association would enter into the proposed correspondence or not, it was decided in the affirmative by a large majority.”

(Bear in mind the Baptist Board of Foreign Missions was now only two years old.)

Art. 11. “On motion of bro. Thomas Buck, Jr., and seconded, it was recommended to the churches to take into consideration the subject of Baptist Missions, and contribute such pecuniary aid, as they may in their ability be disposed to give. The association invited Bro. Rice to preach this evening and tomorrow, the Lord’s day.”

Session held at Robinson River Meeting House, Madison County, Va., Sept. 5th and 6th, 1817.

“Bro. Luther Rice, agent for the Baptist Board

of Foreign Missions being present, was invited to a seat. The clerk laid on the table a circular letter from the corresponding secretary of the Baptist Board of Foreign Missions, which was read.

Art. 5. The clerk informed the association that he had received thirty copies of the third annual report of the Baptist Board of Foreign Missions. Resolved that he deliver a copy to each church in our body."

Art. 18. "The clerk informed the association that he delivered to each church belonging to the association one copy of the report of the Baptist Board of Foreign Missions, as instructed yesterday, and that the ten remaining copies had been sold and the money received by Bro. Rice."

"Session held at Rapid-Ann Meeting House, Madison County, Sept. 1st and 2nd, 1820.

Art. 14. The clerk laid before the association the addresses of the board of managers of the Baptist General Convention for the United States, which was read, and the clerk directed to forward to the corresponding secretary of said board a copy of these minutes."

Minutes of session held at Gourd Vine Meeting House in Culpeper County, commencing August 30th, 1822.

"The clerk laid before the Mederator a communication from the board of managers of the General Convention of the Baptist Denomination in the United States for Foreign missions, &c., &c., which was read by the Moderator and laid on the table. The Moderator read a communication from Elder John Bryce, accompanied by six copies of the minutes of the Virginia Baptist General Meeting of Correspondence, held in June last, requesting that the same

might be laid before the churches for their consideration, until the next association, which was agreed to, and the copies distributed accordingly. The proposition made by Elder Luther Rice, for adopting measures to entitle this association to become a member of the General Convention of the Baptist Denomination of the United States, Foreign Missions, &c., &c., was considered, and on the question being put was disagreed to unanimously."

Session held at Firery-Run Meeting House Fauquier County, Va., Sept. 6th, 1823.

Art. 6. "Bro. William F. Broadus laid before the association twenty copies of the minutes of the General Association of Virginia, which were distributed to the churches (through their Messengers) for consideration until our next association."

Meeting held at Mount Carmel Meeting House in Luray, Shenandoah County, Va., Friday, September, 3rd, 1824.

"The subject of the General Association of Virginia, which was referred by our last association to the consideration of the churches, was taken up. By the letters from the churches to the present association, it appears that a majority of them are opposed to a union with said association."

Meeting held at Mount Poney Meeting House, Culpeper County, Va., Sept. 2nd, 1825.

"Brethren John Bryce and James McDaniel, the messengers from the Baptist General Association of Virginia explained at considerable length the object of the said General Association and in conclusion requested this association to appoint messengers to visit them at their next meeting to be held in Fredericksburg, in June next. On motion made and seconded, Resolved, That the request be agreed to.

and brethren John Oglivie, Edward G. Ship, W. F. Broadus and James Garnett, Jr., be appointed to attend accordingly, and make report to the next association."

Session held at Hedyman's River Meeting House Jefferson County, Va., Friday, Sept. 1st, 1826.

"Brethren, John Oglivie, Edward Ship and W. F. Broadus, three of the members appointed to attend the Baptist General Association in June last, made a full report touching that subject, but this association being sentimentally opposed to the General Association, refused to enter the report upon the minutes."

Session held at Thornton's Gap Meeting House, Culpeper, County, Va., Sept. 5th, 6th, 1828.

Art. 28. "On application of the ten churches in this association west of the Blue Ridge, they have our consent to withdraw, in order to form a new association, and our minutes containing this leave shall be in lieu of letters of dismissal."

On Friday, the 24th day of October, 1828, the ten churches so dismissed met, by messengers sent from each of them, in New Market, Shenandoah, Co., Va., and held their first meeting and constituted the Ebenezer Association, of which Elder A. C. Booton was moderator and Bro. W. S. Marye, clerk.

CHAPTER XXXIX.

THE BLACK ROCK CONVENTION.

On the 28th day of September, 1832. the Primitive Baptist, of the Old School or Particular order, held a convention in Black Rock Meeting House, Baltimore Md., and formulated and issued the following address, viz:

To the particular Baptist Churches of the old school in the United States:

BRETHREN·

It constitutes a new era in the history of the Baptist, when those who would *follow the Lord fully*, and who therefore manifest a solicitude to be, in all things pertaining to religion, conformed to the *pattern showed in the Mount*, are by Baptist charged with *antinomianism, inertness, stupidity, &c.*, for refusing to go beyond the word of God. But such is the case with us. Brethren, we would not show reproach, nor seek an exemption from persecution, but we would affectionately entreat those Baptist who revile us themselves, or who side with such as do, to pause and consider how far they depart from the ancient principles of the Baptist, how that in reproaching us they stigmatize the memory of those whom they have been used to honor as eminent and useful servants of Christ and of those who have borne the brunt of the persecutions levelled against the Baptist in former ages. For it is a well known fact that it was in ages past, a uniform and distinguishing trait in the character of the Baptist that they require a, *Thus saith the Lord*, that is, direct authority from the word of God, for the order and practices, as well as the doctrine, they received in religion. It is true, that many things to which we

object as departures from the order established by the Great Head of the church, through the ministry of his apostles, are by others considered to be connected with the very essence of religion and absolutely necessary to the prosperity of Christ's Kingdom; they attach great virtue to them, because human wisdom suggests their importance. We allow the Head of the church alone to judge for us; we therefore esteem those things to be of no use to the cause of Christ, which He, Himself, has not instituted. We will notice severally the claims of the principal of these modern innovations, and state some of our objections to them for your consideration.

Tract Societies.—We commence with Tract Societies. These claim to be exceedingly useful. Tracts claim their thousands of converts; they claim the prerogative of carrying the news of salvation into the holes and corners where the gospel would otherwise never come, of going as on the wings of the wind, carrying salvation in their train, and they claim each of them to contain gospel enough, should it go where the Bible has never come, to lead a soul to the knowledge of Christ. The nature and extent of these and like claims, made in favor of tracts by their advocates, constitute a good reason why we should reject them. These claims represent tracts as possessing in these respects a superiority over the Bible, and over the institution of the gospel ministry, which is charging the Great *I am*, with a deficiency of wisdom. Yet they charge God with folly; for why has He given us the extensive revelation contained in the Bible, and given the Holy Spirit *to take of the things of Christ and show them to us*, if a little tract, of four pages, can lead a soul to the knowledge of Christ? But let us consider the more rational claims presented by others in favor of tracts; as they constitute a convenient way

of disseminating religious instruction among the more indigent and thoughtless classes of society. Admitting the propriety of this claim, could it be kept separate from other pretensions, still can we submit to the *distribution of tracts* becoming an order of our churches, or our associations, without countenancing the prevailing idea that tracts have become an instituted means, approved of God, for the conversion of sinners? and hence the distribution of them is a religious act, and on a footing with supporting the gospel ministry.

If we were to admit that tracts may have occasionally been made instrumental by the Holy Ghost for imparting instruction, or comfort to enquiring minds, it would by no means imply that tracts are an instituted *means of salvation* (to speak after the popular religionists), nor that they should be placed on a footing with the Bible and the preached gospel in respect to imparting the knowledge of salvation.

Again, we readily admit the propriety of an individual's publishing and distributing, or several individuals uniting to publish and distribute, what they wish circulated, whether in form of tracts or otherwise; but still we cannot admit the propriety of uniting with or upon the plans of the existing Tract Societies; even laying aside the idea of their being attempted to be palmed upon us as religious institutions.

Because, that upon the plan of these societies, those who unite with them, pay them money for publishing and distributing, they know not what, under the name of religious truth; and what is worse, they submit to have sent into their families weekly or monthly, and to circulate among their neighbors, anything and everything for religious reading, which the agent or publishing committee may see fit to

publish. They thus become accustomed to receive everything as good, which comes under the name of religion, whether it be according to the word of God or not; and are trained to the habit of letting others judge for them in matters of religion, and therefore fast becoming dupes of priestcraft. Can any conscientious follower of the Lamb submit to such plans? If others can, we cannot.”

Sunday Schools.—These assume the same high stand, as do the Tract Societies. They claim the honor of converting their tens of thousands; of leading the tender minds of children to the knowledge of Jesus; of being as properly the instituted means of bringing children to the knowledge of salvation, as is the preaching of the gospel that of bringing adults to the same knowledge, &c. Such arrogant pretensions we feel bound to oppose.

Firstly. Because these, as the pretensions of the Tract Societies, are grounded upon the notion, that the conversion or regeneration is produced by impressions made upon the natural mind, by means of religious sentiments installed into it; and if the Holy Ghost is allowed to be at all concerned in the thing, it is in a way which implies his being somehow blended with the instruction, or necessarily attendant upon it; all of which we know to be wrong.

Secondly: Because such schools were never established by the apostles, or commanded by Christ. There were children in the days of the apostles. The apostles possessed as great desire for the salvation of souls, as much love for the cause of Christ, and knew as well what God would own for bringing persons to the knowledge of salvation, as any do at this day; we therefore must believe that if these schools were of

God, we should find some account of them in the New Testament.

Thirdly: We have exemplified, in the case of the Pharisees the evil consequences of instructing children in the letter of the Scripture, under the notion, that this instruction constitutes a saving acquaintance with the word of God. We see in that instance it only made hypocrites of the Jews and as the scriptures declare that Christ's words are *spirit and life, and that the natural man receiveth not the things of the spirit of God*, we cannot believe it will have any better effect on the children in our day.

The Scriptures injoin upon parents to bring up their children in the *nurture and admonition of the Lord*; but instead of countenancing, forbids the idea of parents intrusting the religious education of their children to giddy, unregenerated young people, who know no better than to build them up in the belief that they are learning the religion of Christ, and to confirm them in their natural notions of their own goodness.

But whilst we thus stand opposed to the plan and use of these Sunday Schools, and to the S. S. Union, in every point, we wish it to be distinctly understood, that we consider Sunday Schools, for the purpose of teaching the poor children to read, whereby they may be enabled to read the Scriptures for themselves, in neighborhoods where there is occasion for them, and when properly conducted, without that ostentation so commonly connected with them, to be useful, and benevolent institutions worthy of the patronage of all the friends of civil liberty.

Bible Societies.—"We are aware, brethren, that these institutions present themselves to the mind of the Christian, as supported by the most plausible pre-

texts. The idea of giving the Bible without *note or comment*, to those who are unable to procure it for themselves, is in itself considered to meet the approbation of all who know the importance of the sacred Scriptures. But under this auspicious guise, we see in the case of the American Bible Society, an institution as foreign from any thing which the gospel of Christ calls for, as the kingdoms of this world are from the kingdom of Christ. We see a combination formed, in which are united the man of the world, the vaunting professor, and the humble followers of Jesus; leading characters in politics, the dignitaries in church, and from them some of every grade, down to the poor servant girl, who can snatch from her hard earned wages fifty cents a year for the privilege of being a member. We see united in this combination, all parties in politics, and all sects in religion, and the distinctive differences of the one, and the sectarian barriers of the other, in part thrown aside to form the union. At the head of this vast party we see placed a few leading characters, who have in their hands the management of its enormous printing establishment, and its immense funds, and the control of its powerful influence, extended by means of agents and auxiliaries to any part of the United States. We behold its anniversary meetings converted into a great religious parade, and forming a theater for the orator who is ambitious of preferment, either in the pulpit, in legislative hall, or at the bar, to display his eloquence and elicit the cheers of the grave assemblage. Now, brethren, to justify our opposition to the Bible Society, it is not necessary for us to say that its members have manifested a disposition to employ its power to the subversion of our liberties. It is enough for us to say—

First. That such a monstrous combination, concentrating so much power in the hands of a few individuals, could never be necessary for supplying the destitute with Bibles. Individual printing establishments, would readily be extended so as to supply bibles to any amount, and in any language that might be called for; and at as cheap a rate, as they have ever been sold by the Bible Society.

Second. The humble followers of Jesus could accomplish their benevolent wishes, for supplying the needy with Bibles, with more effect and more to their satisfaction, by managing the purchase and distribution of them for themselves. And such will never seek popular applause by having their liberality trumpeted abroad through the medium of the Bible Society.

Third. That the Bible Society, whether we consider it in its monied foundation for membership and directorship, in its hoarding of funds, in its blending together all distinctions between the church and the world, or in its concentration of power, is an institution never contemplated by the Lord Jesus as connected with his kingdom; therefore not a command concerning it is given in the *decree published*, nor a sketch of it drawn in the *pattern showed*."

Missions.—Previous to stating our objections to the missions plans, we will meet some false charges brought against us relative to the subject, by a simple declaration, that we do regard as of the first importance, the command given by Christ, primarily to his apostles and through them to his ministers in every age, to "Go into all the world and preach the gospel to every creature" and do feel an earnest desire to be found acting in obedience thereunto, as the provi-

dence of God directs our way and open the door of utterance for us. We also believe it to be the duty of individuals and churches to contribute according to their ability, for the support, not only of their pastors, but for the support also of those who go preaching the gospel of Christ among the destitute. But we at the same time contend, that we have no right to depart from the *order* which the Master himself has seen fit to lay down, relative to the *ministration of the word*. We therefore cannot fellowship the plans for spreading the gospel, generally adopted at this day under the name of missions.

1st. *Mission Societies*—They are so organized, that the unregenerated, the enemies of the Cross of Christ, have equal privileges as to membership, &c., with the people of God, and money is the principal consideration; a certain sum entitles to membership, a still larger sum to a life membership, and a still larger to a directorship, &c., so that their constitution (contrary to James), are partial, saying to the *rich man sit thou here*, and to the poor, *stand thou there*. In Christ's kingdom, all his subjects are *sons* and have equal rights and an equal voice, as well in calling persons into the ministry as in other things. But the mission administration is all lodged in the hands of a few, who are distinguished from the rest, by *great swelling titles*, as Presidents, Vice-Presidents, &c. Again, each gospel church acts as the independent kingdom of Christ, in calling and sending forth its members into the ministry. Very different from this is the *mission order*. The mission community being so arranged that from the little Mite Society, on to the State Conventions, and from them on to the Biennial Convention, and General Board, there is a general amalgamation, and concentration of power in the

Hands of a dozen dignitaries, who, with some exceptions, have all the control of all the funds designed for supporting among the destitute, at home and abroad, and the sovereign authority to designate who from among the professed ministers of Christ shall be supported from these funds, and also to assign them the fields of their labors. Yea, the authority to appoint females, and school-masters, and printers, and farmers as such, to be solemnly set apart by prayer and the imposition of hands, as missionaries of the cross, and to be supported from these funds. Whereas in ancient times the preacher of the gospel were called by the Holy Ghost, Acts XIII. 1, 4.

2nd. *In reference to Ministerial Support.* The gospel order is to extend support to them who preach the gospel. But the mission plan is to hire persons to preach. The gospel order is not to *prefer one before another, and to do nothing by partiality.* See 1 Tim. v. 17, 21. But the Mission Boards exclude all from participation in the benefits of their funds, who do not come under their direction, and own their authority, however regularly they may have been set apart according to gospel order, to the work of the ministry, and however zealously they may be laboring to preach the gospel among the destitute. And what is more, these Boards by their auxiliaries and agents, so scour every hole and corner, to scrape up money for their funds, the people think they have nothing left to give a preacher who may come among them alone, upon the authority of Christ, and by the fellowship of the church. Formerly, not only did preachers generally feel themselves bound to devote a part of their time traveling and preaching among the destitute, but the people also, among whom they come dispensing the word of life, felt themselves bound to contribute something to meet their expenses.

These were the days when Christian affection flowed freely. The heart of the preachers flowed out toward the people and the affections of the people were manifested toward the preachers who visited them. There was then more preaching of the gospel among the people at large, according to the number of Baptist, than has every been since the rage of missions commenced. How defferent are things now from what they were in by-gone days. Now, generally speaking, persons who are novices in the gospel, however learned they may profess to be in the sciences, have taken the field in the place of those, who having been taught in the school of Christ, were capacitated to administer consolation to God's afflicted people. The missionary, instead of going into such neighborhoods as Christ's ministers used to visit; where they would be most likely to have an opportunity of administering food to the *poor of the flock*, seeks the more populous villages and towns, where he can attract the most attention, and do the most to promote the cause of missions and other popular institutions. His leading motive, judging from his movements, is, not the love of souls, but love of fame; hence his anxiety to have something to publish of what he has done, and hence his anxiety to constitute churches, even taking disaffected, disorderly, and, as has been the case, excluded persons, to form a church, in the absent of better materials. And the people instead of glowing with affection for the preacher as such, feel burdened with the whole system of modern *mendicancy*, but have not resolution to shake off their oppression, because it is represented so *deistical* to withhold and so popular to give. Brethren, we cheerfnlly acknowledge that there have been some honorable exceptions to the character we have here drawn of the modern Missionary societies,

and some societies have existed under the name of mission societies, which were in some important points exceptions from the above drawn sketch. But on a general scale, we believe we have given a correct view of the mission plan and operations and of the effects which result from them, and our hearts really sicken at the state of things. How can we therefore forbear to express our disapprobation of the system that has produced it.

Colleges and Theological Schools.—In speaking of colleges, we wish to be distinctly understood, that it is not colleges, or collegiate educations as such, that we have any objection to. We would cheerfully afford our own children such an education, did our circumstances warrant the measure. But we object, in the first place, to sectarian colleges as such. The idea of a Baptist College and a Presbyterian College, &c., necessarily implies that our distinct views of church government, of gospel doctrine and gospel ordinances, are connected with human science, a principle which we cannot admit; for we believe the kingdom of Christ to be altogether a kingdom not of this world. In the second place, we object to the notion of attaching professorship of divinity to colleges; because this evidently implies that the revelation which God has made of himself is a human science, on a footing with mathematics, philosophy, law &c., which is contrary to the general tenor of revelation, and indeed to the very idea itself of a revelation. We, perhaps, need not add, that we have, for the same reasons, strong objections to colleges conferring degrees of doctor of divinity, and to preachers receiving it."

Thirdly. We decidedly object to persons, after professing to have been called of the Lord to

preach his gospel, going to a college or academy to fit themselves for that service. 1st. Because we believe that Christ possesses perfect knowledge of his own purposes and of the proper instruments by which to accomplish them. If he has occasion for a man of science, He having *power over all flesh* will so order it that the individual shall obtain the requisite learning before he calls him to his service; as was the case with Saul of Tarsus, and others since; and thus avoid subjecting himself to the imputation of weakness. For should Christ call a person to labor in the *gospel field*, who was unqualified for the work assigned him, it would manifest him to be deficient in knowledge relative to the proper instruments to employ, or defective in power to provide them. 2nd. Because we believe that the Lord calls no man to preach his gospel, till he has made him experimentally acquainted with that gospel, and endowed with the proper measure of gifts suiting the field he designs him to occupy. And the person himself, in obedience to the voice of Christ, will find himself learning in Christ's own school. But when a person professedly called of Christ to the gospel ministry, concludes that, in order to be useful, he must first go and obtain an academical education; he must judge that human science is of more importance in the ministry, than that knowledge and those gifts which Christ imparts to his servants. To act consistently then with his own principles, he will place his own chief dependence for usefulness on his scientific knowledge, and aim mostly to display this in his preaching. This person, therefore, will pursue a very different course in his preaching, from that marked out by the great apostle of the gentiles, who was *determined to know nothing among the people, save Jesus Christ and him crucified*. As to Theological Schools, we shall at present con-

tent ourselves with saying that they are a reflection upon the faithfulness of the Holy Ghost, who is engaged according to the promise of the Great Head of the church, to lead the disciples into all truth. See John xvi. 13. Also in every age, from the school of Alexandria down to this day, they have been a real pest to the church of Christ. Of this we could produce abundant proof, did the limits of our address admit their insertion.

Four Days or Protracted Meetings.—Before stating our objections to these, however, we would observe that we consider the example worthy to be imitated, which the apostles set, of embracing every opportunity, consistent with prudence, for preaching the gospel wherever they met with an assembly, whether in a Jew's synagogue on the seventh day, or in a Christian assembly, on the first day of the week, and the exhortation, *to be instant in season and out of season*, we would gladly accept. Therefore, when, and whenever circumstances call a congregation together from day to day, as an association, or the like, we would embrace the opportunity of preaching the gospel to them so often as they shall come together. But to the principles and plans of protracted meetings, distinguishingly so called, we do decidedly object. The principles of these meetings, we cannot fellowship. Regeneration we believe is exclusively the work of the Holy Ghost, performed by his divine power, at His own sovereign pleasure, according to the provisions of the everlasting covenant. But these meetings are gotten up, either for the purpose of inducing the Holy Spirit to regenerate multitudes, who otherwise would not be converted, or convert themselves by the machinery of the meetings, or rather to bring them into their churches by

means of exciting their animal feelings, without any regard to their being born again. Whichever of these may be considered the true ground upon which these meetings are founded, we are at a loss to know how any person who knows what it is to be born again, can countenance them. The plans of these meetings are equally as objectionable.

For, in the first place, all doctrinal preaching, or in other words, all illustrations of God's plan of salvation is excluded, professedly, from these meetings. Hence they would make believers of their converts, without presenting any fixed truths to their minds to believe. Whereas God has *chosen his people to salvation through sanctification of the Spirit, and belief of the truth.* 2 Thess. II. 13.

2nd. The leaders of these meetings fix standards by which to decide of persons repentance, and desire of salvation, which the word of God nowhere warrants; such as rising off their seats, coming to anxious seats, or going to a certain place, &c. Whereas the New Testament has given us a standard from which we have no right to depart, viz.: *that of bringing forth fruits meet for repentance.*

3rd. They lead the people to depend on mediators other than the Lord Jesus Christ, to obtain peace for them, by offering themselves as intercessors for them with God; whereas the Scriptures acknowledge but the *one God as Mediator.*

Some may be ready to enquire whether protracted meetings, as such, may not with propriety be held, provided they be held without excluding doctrinal preaching, or introducing any of these plans. However others may judge an act, we cannot approve of such meetings for the following reasons:

1st. Because by approving and holding a protracted meeting as such, although we may not carry

it to the same excess, to which others do, yet as most people make no distinction between it, and those meetings, where all the *borrowed machinery* from Methodist camp-meetings is introduced, we shall generally be considered as countenancing those meetings.

2nd. Because the motives we could have for conforming to the custom of holding these newly invented meetings, are such as we think cannot bear the test. For we must be induced thus to conform to the reigning custom, either in order to shun the reproach generally attached to those who will not conform to what is proper, or try the experiment whether our holding a four days' meeting will not induce the Holy Ghost to produce a revival among us, commensurate with the strange fire kindled by others; or else we must be led to this plan, from having imbibed the notion that the Holy Ghost is somehow so the creature of human feelings, that he is lead to regenerate persons, by our getting their animal feelings excited; and therefore, that in the same proportion, as we can by any measure, get the feelings of the people aroused, there will be a revival of religion. This latter notion can scarcely be supposed to have place with any who would not go the whole length of every popular measure.

But, 1st. We do not believe it becoming a follower of Jesus to seek an exemption from reproach by conforming to the schemes of men.

2nd. We believe the Holy Ghost to be too sacred a being to be trifled with, by experiments upon him.

And, 3rd. We believe the Holy Ghost to be God. We would as soon expect that the Father would be induced to predestinate persons *to the adoption of children*, by their feelings being excited and the Son be induced to redeem them, as that the Holy Ghost would be induced thus to *quicken them*. These three

are one. The purpose of the Father, the redemption of the Son, and the regenerating power of the Holy Ghost, must run in perfect accordance, and commensurate, one with the other.

Brethren, we have thus laid before you some of our objections to the popular schemes in religion, and the reasons why we cannot fellowship them. Ponder these things well, weigh them in the balances of the sanctuary; and then say if they are not such as justify us in standing aloof from those plans of men, and these would-be *religious societies*, which are bound together, not by the fellowship of the gospel, but by certain money payments. If you cannot for yourselves meet the reproach by separating yourselves from these things which the word of God does not warrant, still allow us the privilege of *obeying God rather than man*.

There is, brethren, one radical difference between us and those who advocate these various institutions which we have noticed, to which we wish to call your attention. It is this; they declare the gospel to be a system of means; the means it appears they believe to be of human contrivance; and they act accordingly. But we believe the gospel dispensation to embrace a system of *faith and obedience*, and we would act according to our belief. We believe for instance, that the seasons of declension, of darkness, of persecution, &c., to which the church of Christ is at time, subject, are designed by the wise Disposer of all events, not for calling forth the inventive genius of men to remove the difficulties; but for the trying the faith of God's people in his wisdom, power, and faithfulness, to sustain his church. On him, therefore, would we repose our trust, and wait his hour of deliverance, rather than rely upon an arm of flesh. Are we called to the ministry, although we may feel

our own insufficiency for the work, as sensibly as do others; yet we would go forward in the path of duty marked out, believing that God is able to accomplish his purpose by such instruments as he chooses; that *he hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty, and base things, &c., hath God chosen, that no flesh should glory in his presence.* Though we may not enjoy the satisfaction of seeing multitudes flocking to Jesus under our own ministry, yet instead of going into Hagar, to accomplish the promises of God; or resorting to any of the contrivances of men to make up the deficiency, we would still be content to *preach the word, and, would be instant in season and out of season; knowing it has pleased God, not by the wisdom of men, but by the foolishness of preaching to save them that believe; and that his word will not return unto him void, but it shall accomplish that which he pleases, and shall prosper in the things whereunto he sent it.* Faith in God, instead of leading us to contrive ways to help him accomplish his purposes, leads us to inquire what he hath *required at our hands*, and to be satisfied with doing that, as we find it pointed out in his word; for we know that his purposes shall stand, and he will do his pleasure. Jesus says, *believe in God; believe also in Me.* Ye believe in the power of God to accomplish his purposes, however contrary things may appear to work, and to your expectations. So believe in My power to accomplish the great work of saving My people. In a word, as the dispensation of God by the hand of Moses, in bringing Israel out of Egypt and leading them through the wilderness, was from first to last calculated to try Israel's faith in God, so is the dispensation of God by his Son, in bringing his spiritual Israel to be a people to himself.

There being, then this radical difference between us and the patrons of these modern institutions, the question which has long since been put forth, presents itself afresh for our consideration in all its force, "Can two walk together except they be agreed"? We believe that many who love our Lord Jesus Christ, are engaged in promoting these institutions, which they acknowledge to be of modern origin; and they are promoting them, too, as religious institutions; whereas if they would reflect a little on the origin and nature of the Christian religion, they must be, like us, convinced that this religion must remain unchangeably the same at this day, as we find it delivered in the New Testament. Hence, that anything, however highly esteemed it may be among men, which is not found in the Scriptures, has no just claim to be acknowledged as belonging to the religion or the religious institutions of Christ.

With all who love our Lord Jesus Christ in truth, and walk according to apostolic traditions, or gospel order, we would gladly meet in church relation and engage with them in the worship and services of God, as he himself has ordered them. But if they will persist in bringing those institutions for which they can show us no example in the New Testament, into churches or associations, and in making them the order thereof, we shall for conscience sake, be compelled to withdraw from the disorderly walk of such churches, associations, or individuals, that we may not suffer our names to pass as sanctioning those things for which we have no fellowship. And if persons who would pass for preachers, will come to us, bringing the messages of men, &c.,—a gospel which they have learned in their schools, instead of that gospel which Christ, himself, commits unto his servants, and which is not learned of men,—they must

not be surprised that we cannot acknowledge them as ministers of Christ.

Now, brethren, addressing ourselves to you who profess to be Particular Baptists, of the "Old School," who are practicing such things as you have learned only from the "New School," it is for you to say—not us whether we can longer walk in union with you. We regret, and so do you, to see brethren professing the same faith, severing apart. But if you will compel us either to sanction the traditions and inventions of men, as of religious obligation, or separate from you, the sin lieth at your door. If you meet in churches to attend only to the order of Christ's house, as laid down by himself; and in associations upon the ancient principles of Baptist Associations, *i. e.*, as an association of churches for keeping up a brotherly correspondence one with another, that they may strengthen each other in the good ways of the Lord, instead of turning the association into a kind of legislative body, formed for the purpose of contriving plans to help along the work of Christ, and for imposing those contrivances as burdens upon the churches, by *resolutions, &c.*, as is the manner of some, we can still go on with you in peace and fellowship.

Thus, brethren our appeal is before you. Treat it with contempt, if you can dispise the cause for which we contend, *i. e.*, conformity to the word of God. But indulge us, we beseech you, so far at least, as to our request, to sit down and carefully count the cost on both sides; and see whether this shunning reproach by conforming to men's notions, will not in the end be a much more expensive course, than to meet reproach at once, by honoring Jesus as your King, *choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a*

season. And rebellion, you know, is as the *sin of witchcraft*.

May the Lord lead you to judge and act upon this subject as you will wish you had done when you come to see the whole matter of human inventions in connection with the *Man of sin*, driven away like the chaff of the summer threshing floor, and that *Stone* which was cut out *without hands* alone filling the earth. We subscribe ourselves your servants for Jesus sake.

At this time, the names, Old and New School Baptist originated. The Old School never desiring it to be heaped upon them, in giving them their name (Old School) the New School have claimed to be the Primitive Baptists, but failing in their efforts to prove their pretensions, now claim to be "the Baptists," and are commonly known as the Missionary Baptists.

The date of their existence, only reaches back to Fuller and Cary, of England, and is given in this work.

CHAPTER XL.

RAPPAHANNOCK ASSOCIATION.

Pursuant to a resolution passed by Battle Run, Gourd Vine and Robertson River churches in May before, said churches, by their letters and messengers, met in Battle Run meeting house in Rappahannock Co., Va., on Friday the 22nd day of September, 1873, for the purpose of entering into and forming an Associa-

tion. The cause for meeting is assigned in the minutes of that meeting, and are as follows :

“Now, dear brethren, you have not forgotten the trials and tribulations you have experienced for years past, by innovations introduced among us, which utterly broke up our peace, and drove us to the necessity of drawing off from the Shilo Association. In that isolated and unpleasant situation we have had to remain, or unite ourselves with an association of our faith and order, at a great distance from us, or do as we have done. After due and mature deliberation, and we hope prayerful inquiry of the Lord, our minds were directed to the present course; hoping, therefore, in this we have mind of the Lord; and if the Lord is for us who can be against us.

“It appears then, that in the fear of God, with an eye to his glory, and for conscience sake, we have separated ourselves from them, who we believe were walking disorderly; for there were many things that had been introduced into the Shilo Association, both in doctrine and practice, we believe to be contrary to the Scriptures, and by no means in accordance with our experience. which we could not fellowship. We have chosen rather, therefore, to suffer affliction with the people of God, than dwell with the popular religionists of this day. Seeing then, dear brethren, that the people of God are not reckoned among the nations of the earth, we should not esteem it a grief, but consider it a great blessing that we are permitted to dwell alone; and if you live godly, you must expect persecutions. * * * In many of the associations, discord and divisions are destroying the harmony of the churches, and that was our unfortunate situation, and the cause of our assembling ourselves on the present occasion; we wish to correspond with all professors in Christ who can fellowship us in faith and

in practice; for we are commanded to separate ourselves from amongst them, meaning those that obey not God's word, or practice things contrary to Gods' word, &c.

"We believe there are many institutions called benevolent, and by many esteemed consistent with the Scriptures, and consequently religious—that *as at present organized upon a monied basis*, are without divine authority, destructive of the peace and harmony of the churches and inconsistent with due loyalty to the Great King in Zion, and reverence of his righteous mandates—of which we will mention the Missionary, Bible, Temperance, Sabbath School, Tract and Might Societies, Theological Seminaries, &c., &c., which we believe to be at war with God's word, consequently have no fellowship for them."

This (the Rappahannock Association), the last association constituted in Virginia by the Old School Baptists, proclaim the doctrines held and taught by Christ and His apostles, thus treading in the footsteps of His flock, and fulfilling His word; *My sheep hear my voice and they follow me; a stranger they will not follow; for they know not the voice of a stranger.*

CHAPTER XLI.

THE EBENEZER ASSOCIATION.

In the minutes of the "Ebenezer Association of Old School Baptist, held with Mt. Carmel Church, Luray, Va., August 25th, 1893," we find the following:

Arianism.—"About the year of 1850, another heresy began to make its appearance. A faction sprang up in our midst, teaching that Christ is a creature, the first production of Divine Power, and that all the chosen family were everlastingly created in Him, having actual life given them before time began, which life is spiritual, being identical with Christ; that God made the world by Christ as Solomon made the temple by heaven, and many other as barefaced heresies; for all of which the Ketoc-ton Association at its session in 1852 passed the following preamble and resolutions, viz. :

"Whereas, a letter was received yesterday, by the hands of Bro. Lynn, from Chappawanesie Church, setting forth and declaring non-fellowship for certain doctrines and sentiments which have been advanced and inculcated by certain elders, or ministers, with whom said church has recently had correspondence; such as' the life giving Spirit of God is a created existence, the Son of God, as the Head of the church, is a creature, &c.; and; whereas, the said church, asks us, through her messengers aforesaid, whether we hold and believe said doctrine, and others of kindred character, referred to in said letter, that the said church may be governed in her future action in reference to her future correspondence with us, by the answer we give thereto :

"Resolved, Therefore, that we unhesitatingly reject those sentiments as being heretical, and that we have no fellowship for them, or those who believe them.

"Resolved, Also, that we have no fellowship for sentiments advocated in the presence of the association this day, to-wit; that when Christ died and lay in the grave three days and three nights, there was not a living saint in heaven or upon the earth during

that time, and that Christ will not come a second time to this world—now put and adopted.’ ”

Thus the Ketoc-ton association rid herself of those heresies—and the Ebenezer and other associations concided with her. There were also additional resolutions passed in 1852 by this and the Ketoc-ton association.

Renewal of the Means Heresy. “Under the guise of opposition to Arian heresy, a party has arisen, which is seeking to renew the very things in our midst, which caused the division between the Old and New School Baptists, as we have shown.

“Seeing the coming evil, this association [Ebenezer] in 1879 warned the church of its approach, in the following unmistakable language. Permit us now to call your attention to the action of one or two more of a cloud of witnesses, yet living. 1st. The Ketoc-ton Association, after 34 year of experience, in its session 1834, passed the following resolution against these things:

“Resolved, That we have no Christian fellowship for those who advocate Missionary, Bible. Tract or Temperance Societies, Sunday School union, or Anxious Seats, or anything of the kind, as a religious institution or means of grace. Nor with any person who communes with them in the sense above expressed.”

The Rappahannock association expressed the same sentiment.

The Ebenezer association united with these two associations against these things; and her past conduct in keeping aloof from them 45 years, shows the design of her action. Let us flee these innovations, keep ourselves free from them, and make the word of God the man of our counsel; which teaches us to pray the

Lord of the harvest to fill His fields with laborers, to commit the souls of our children and their eternal salvation unto Him, as unto a faithful Creator, and pray 'Thy kingdom come, Thy will be done in earth as it is in heaven.'

Persistence of the Means Party. "Notwithstanding this faithful warning, and disapproval of the association, and her declaration of non-fellowship for churches and individuals holding and practicing any or all of these heresies, a faction met at a private house during the meeting of the Ketoc-ton association, of which some were members, all professing like precious faith with her, on Saturday evening before the 3rd Sunday in August, 1883, and entered into the following covenant:

" 'We the undersigned elders and pastors of the Baptist churches of the Ketoc-ton, Ebenezer and other associations, deploring the sad state in which many of the churches are found, and with anxious desire for their edification and the advancement of the cause and interest of truth, and having in view our own spiritual comfort and official usefulness, and the claims of our Lord and Master upon our faithful allegiance, would in the fear of God covenant with each other as follows:

" '1st. In view of the divine command to honor each other, we will make each others usefulness the object of our prayer to God, and we will make common cause with each other in defence of the truth, peace and union of the churches of our several charges, against opponents of the truth, pretended friends and disorganizers, so far as they shall become apparent to us. We covenant in these things we will stand shoulder to shoulder and walk hand in hand.

" '2nd. If even the reputation of any of us shall be assailed, we will entertain no evil report or suspicion

concerning him, which may reach our ears, but use that charity which envieth not, is long suffering and thinketh no evil, until the proper action by the proper authorities, as taught in the Holy Scriptures, shall have been taken and the charges sustained.

“ ‘3rd We will endeavor faithfully to lead our charges to the observance of the discipline left us in the New Testament, both as to public and private offences. We confess with shame that that discipline has been sadly neglected among us.

“ ‘4th. Agreeing as we do upon the fundamental articles of faith, as they appear in the summary of our faith, we leave to the churches in their independent characters, according to Bible and Baptist principles, to dispose of other matters brought before them; such as the reception, dismissal and excommunication of members, being confident that the action of any such church should be tolerated and acquiesced in, by every other sister church. And we further declare that we will entertain no question respecting the proper church membership of brethren, belonging to secret societies, remitting this question to those competent to bear witness in the case and decide it. In this connection, we will add that the propriety of feet washing, within or without the churches, is left to the conscience of the church and the brethren.

“ ‘5th. We covenant to allow the fullest liberty of opinion, not inconsistent with our received articles of faith, provided those opinions are not attempted to be forced upon others.

“ ‘6th. We covenant to allow each other and our respective charges full liberty of opinion respecting the instruction of the children in Bible schools, sincerely desiring to be found in this, as all other matters, on the side of righteousness, and in love and friendship with each other.

“7th. This covenant is subscribed for our mutual strength and engouragement in spiritual things, and we trust in the fear of God.”—See Regular Baptist Magazine, vol. 12, No. 18, pp. 181,182.

“For this covenant there is no authority in God’s word. It is contrary to Baptist principles and practices; subversive of God’s given rites of the church; destructive to her liberties; disparaging to her dignity and honor, and a wanton attempt, on the part of the parties who entered into it, to trample under foot the body of Christ, which is the church. We know of no precedent for it, but the corrupt Preachers Union of England and Scotland.

This was a monstrous attempt by a few *elders and pastors of churches composing the Ketoc-ton, Ebenezer and other associations*. Yea a God defiant one to overthrow His churches and His government of them, and submit them to their own use. Hence the necessity of binding their timid ones as firmly as possible, ‘to stand shoulder to shoulder and walk hand in hand with them.’”

At the session of the Ebenezer association held at Robertson Run, August 23rd and 24th, 1889. There was an effort to supress the reading of the circular letter, and to substitute for it, the articles of faith, as set forth by Elders William Fristoe; and E. H. Burnam made this effort; but the circular letter was read as here presented.

“The Ebenezer Association to the churches of which it is composed sendeth Greeting:

HONORED AND BOLOVED BRETHREN :—Time’s rapid and resistless flight has again brought us together as an associate body, and in conformity with a custom coeval with our existence as an association, we address this our annual epistle, and it would be a delightful theme on which to dwell, if we could come to

you with the joyful intelligence that all is peace, that all is love throughout our borders. It would be sweet to unite with Solomon in his lovely song, singing, "For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land"—Song 2; II. 12, but, alas! instead of this aweet song of rejoicing, sadness and coldness come up from almost every part of our body. But amid all the strife and gloom there is one glorious utterance ringing out from the throne of God most high, upon which our weary, care-worn, sin-burdened souls can rest, and all is peace.

"It was Paul's comfort and solace when all was dark, and in the midst of general departure, he wrote to Timothy his son in the Gospel; he told him of Hymeneus, and Phyletus, 'who concerning the truth had erred and overthrew the faith of some.' Those men had gotten up a new departure with regard to the resurrection. But Satan does not care in what that departure consists, provided he can only get us to err from the truth, and thereby produce strife and discord among the Lord's dear people. But for the comfort of the saints in all ages, Paul is inspired to write, 'Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His,' 2 Tim. II. 18. This sweet assurance is our comfort amid all the storms and departures with which we may be afflicted.

"Though twice ten thousand sinners go
Down to the realms of endless woe,
His word from all mutation free
The guard of his elect shall be."

"And Paul speaking of the errorists of his day, and his readiness to oppose every innovation, says, 'To

whom shall we give place by subjection? No, not for an hour, that the truth of the gospel might remain with you.' This is the spirit of loyalty to our King. Oh! brethren, death is preferable rather than disobedience. God has committed to his church the high and holy trust of being the conservators of His truth, and of preserving a pure Gospel in the world unmixed with human tradition. Shall we be recreant to the high and holy trust? Shall we in these last times prove ourselves unworthy of such a sacred trust? Have we in the past suffered so many things in vain—if it be indeed in vain? 'Then is the offence of the cross ceased.' No church that has a name on this globe, but the one of which we profess to be a part, has in all ages protested against the introduction of every human scheme and all inventions of men. This has made us peculiar, differing from all else in our religion. And shall we, dear brethren, of the 19th century and of the Ebenezer Association, reach forth our puny hands Uzzah like, or accept the inventions of brethren once dear to us, to prevent the ark of God from falling? No, rather let the ark fall than sustain it by human hand, uncommanded by the great King. Or shall we like Sampson lay our head in Delilah's lap, to be shorn of our locks, and have the world taunt us, saying: *See they have become as one of us?* Between the years of 1815 and 1835, the first never-to-be-forgotten struggle occurred in this country over the effort to introduce the foreign mission enterprise and Sunday schools for the public religious training of children in classes. This effort to press these innovations resulted in a division, and the church and the world will forever hold those responsible that introduced the new things, for all the sorrows of that division. Who would have supposed then that history would so soon repeat itself among

us. "That even of our own selves men would arise' advocating 'letter and point' the very things we had rejected, and press them with a zeal and tenacity worthy of a better cause. And just here to vindicate his name from misrepresentation, I will give a quotation from the pen of dear Bro. Clark, of blessed memory, in a discussion with the editor of the *Religious Herald*, Richmond, Va., as to which of the two stood on the platform of the apostle, and Primitive Christians. Eld. Clark says: 'We take it for granted that there can be no dispute as to the platform itself, or what constitutes it, that the *Scriptures*, the infallible *standard* of truth, contains all that is embraced in that platform; and, of course, all that is necessary for us to *know, believe* or *do*. Now we find the editor a warm advocate for a great *variety of institutions* in the churches and associations, to say nothing of any system of doctrines as the basis of such institutions, and we bring him to the *standard* to test the soundness of his views on the subject. We shall not undertake to enumerate them (the institutions) as we may almost say, *their name is legion*, but would respectfully ask the *Herald*, Where within the limits of its acknowledged platform does the authority exist for these things? The Master said to his apostles, "Teaching them to observe all things, *whatsoever* I *have commanded* you." Where then are to be found his commands for the observance of these things? The *Herald* fights valiantly for the truth in support of the primitive mode of baptism, and, in some instances, as has been acknowledged, has put to flight the advocates of rantism, but why can't it see and acknowledge, that there is as much proof in the *Scriptures*, in support of the Pedo-Baptist theory of baptism, as there is for *any of the institutions of which it is the advocate*. Indeed, the editor admits incautious-

ly that those institutions are not upon the apostolic platform. In his reference to our withdrawing *on account of them*, in which he says, 'The benevolent operations *that distinguish the present age*,' now if these are apostolic, why did he not say, 'That distinguish the apostolic age?' But he correctly expressed it. They do truly distinguish *this age*, but were unknown to the primitive age, and in purer and better days of the church.' Thus wrote that eminent servant of God whom we all delight to honor. See *Advocate*, Vol. I. page 81. He distinctly tells us that *all and every one* of these institutions are of the "*earth earthy*" and he tells us that he *withdrew* from one party of *Missionary Baptist* on account of the introduction of these institutions, and would he not withdraw from *another party for the same reasons*? He says, on page 97, 1st Vol. *Advocate*: 'We belong to that order called *Old School*, and by that we understand, in regard to salvation, all that is embraced in the doctrine of grace, the grace of God that bringeth salvation, and a *strict* construction of the Scriptures throughout.' So say we, and we do not mean, neither did our departed brother mean, *Old School* as inappropriately applied by the advocates of the *implantation theory*, which we do not believe.

"And just here we will give a quotation from the pen of our dear Brother Lauck, that all the churches may know just what his sentiments were, who though *dead yet speaketh*, in a letter telling of a tour in Kentucky, after speaking of the disciples and followers of Elder Beebe, he thus describes our people, 'But the great body of the *old Regular Baptist*, with whom I had the pleasure of mingling, *wholly discard them* and maintain inviolably the peculiarities of the denomination *equally distant* from the Arminian Mis-

sionary and humanly devised institutions and the visionary theories of wild speculators and modern abstractionists.' Thus spoke this man of God. He tells us that the distance is equal between us and missionism with all their humanly devised institutions and Beebe's will theories, and he spoke truly, and now beloved brethren, shall we leave the 'more sure word of Prophecy' and the path pointed out by those blessed brethren, to follow lesser lights into the very things from which they withdrew, and against which they warned us? No, 'we are persuaded better things of you, though we thus speak.' We have seen recently in the R. B. M. the following declaration—Pres. Vol. Page 91—editorial: 'To hold that men are quicken-begotten by direct contact with the Holy Ghost, independent of means or instrumentalities, involves of necessity that monstrous theory that the one begotten, born, is a *little God, a young God.*' "*This is monstrous*, but it is put forth as a basis of doctrine upon which to rest all the institutions that have been or may be introduced among our people. And now we ask, Is there a member in our body that believes that God the Holy Spirit is shut up to instrumentalities, that He cannot quicken a sinner without an instrument? Such a statement is an insult to the Divine Spirit, and ought to be to every Christian heart, who is zealous for the honor of that Spirit 'by which they are sealed until the day of redemption,' and it is expressly laid down in God's Word, as the sovereign personal work of the Holy Spirit to quicken and sanctify the redeemed by his power, and 'make them meet to be partakers of the inheritance of the saints in the light?' We unhesitatingly reject the doctrine that teaches that the holy spirit cannot regenerate a sinner without an instrument, as being unparalleled in letters since the days of Mr. Campbell.

But we may be asked, If we do not send a missionary to the heathen will they not all be lost? Who hath required this at your hands? God will perform his own work in his own time, without our aid. Let us be content to do our own work, deal justly, love mercy, and walk humbly before God, and thereby be followers of God as dear children. In Vol. I. page 572, of the R. B. M., we have the following from Elder E. H. Burnam: 'The mission of the church is to rebuke the world by being separate from its vanities and frivolous amusements. Faith and prayer cannot exist in lively exercise in the midst of worldly and sensual assemblies. "Whosoever will be a friend of the world is an enemy of God."—Jas. iv. 4. The various institutions of the day should be avoided as being of a purely worldly character. They stimulate fleshly lusts which war against the soul, weaken the influence of the church for good, and to engage in them is to dispise the mercies of God. Rom. XII. 1. It is the plain obligation of the children of God to be steadfast in the faith and to contend earnestly for it. Greivous wolves shall enter into the flock and from their midst shall men arise speaking perverse things to draw away disciples after them. Therefore the greater is the necessity for the followers of Christ to be well established in the doctrines of the Gospel, allowing not the least departure from those holy principles which lie at the foundation of the Christian religion.' Thus spoke Elder Burnam twenty years ago. And now brethren what shall we say? The eyes of all are upon us, our brethren are in distress, the churches confused, they look for a word from us—shall we sit like children afraid to speak? Already we have foreign missionism with female missionaries and other institutions of this age 'whom not only Ephesus but the world

worshipeth,' endeavoring to be introduced among us. "These things have destroyed the peace of some, and divisions stare us in the face. We can truly say we want peace among ourselves, peace at home. We deprecate division. We have not a brother or sister to spare, and we can truly say we have no fellowship for the things just named. They have caused us trouble, and we beseech their authors and advocates to spare us. Let us alone. We cannot receive your institutions, and we would advise and beseech our brethren and the churches of our body to 'mark them that cause division and offences contrary to the doctrine which ye have learned; and avoid them.'—Rom. xvi. 17. And now we know except the Lord keep the city the watchman waketh but in vain. Were it in our power to preserve the peace and prosperity, love and union, of all the churches of Christ, the saints of God 'in the faith of the Gospel,' we should not be charged with delinquency in the performance of our duty in that respect;

"Tears should from both my weeping eyes
"In ceaseless torrents flow;

"But if discord and division must be forced upon us, we accept the new born bantlings among us, then in the last dark hour of trial, we can but retire to our tent, wrap our blanket around us, and lie down and die, with the mournful words dying on our lips,

My soul shall pray for Zion still.

"And now may the peace of God be upon you, and the good will of Him that dwelleth in the bush be with you, is the prayer of the unworthy writer,

BENJ. LAMPTON.

The adoption of this Circular letter was the death knell of the means party in the Ebenezer Asso-

ciation, and a complete and unquestionable identification of them with the New School party, for which the Old School Baptist declared non-fellowship in 1832, (read their address.)

In the minutes of the Ebenezzer Association held the next year, with Alma Church, Page County, Va., August 22nd and 23rd, is the following:

Art. 5. "The motion to drop Mt. Carmel Church from the fellowship of this association, on the charge that she retains as her pastor, Elder C. L. Yates, who teaches the doctrines of means and instrumentalities in the regeneration of sinners and advocates Sunday Schools, and is guilty of serving a body of regularly excluded members, as their pastor. Furthermore, a considerable number of the said Mt. Carmel Church hold, teach and practice the heresies above mentioned, for which things we have no fellowship. The above, being offered as a motion, was seconded, and by the vote of the association, the said church was dropped from the fellowship of the association."

The Circular Letter of that session of the association, is a repetition of the declarations and utterance given from time to time by the Old School Baptist against men made institutions, agencies and instrumentalities for the salvation of sinners and evangelization of the world. Mt. Carmel having rid herself of C. L. Yates and his party, was restored to fellowship at the next meeting of the association.

Their Association. We quote from the minutes of their first association.

"Pursuant to a request made by Bethel Church Fairfax County, Va., eight churches, to day, met by letter and messengers, at Salem Meeting House, Clarks County, Va., viz; Bethel, Mt. Carmel, Salem, Thornton's Gap, Smith Creek, Union, Strawsburg and Robinson River."

“The object of the meeting is to re-organize the Ketoc-ton Association upon the principles and practices maintained by that body as originally constituted, and in consonance with the revealed will of God in His Holy Word.”

How deceptive ! The heresies for which the Ketoc-ton Association declared non-fellowship in 1834, were not known among the Baptist when that Association was constituted; but made their appearance many years after that event, and being disapproved by her, drew forth from her the declaration of non-fellowship as quoted above, and by which she firmly stands to-day.

Did Bethel Church call for that meeting? We answer, We think not. Bethel is today an honoured firm and steadfast member of the time honoured Ketoc-ton Association and heartily approves all her past acts. We think parties who are under the covenant they are bound by, quoted above, did the work and are responsible for it to God and man. We think this party caused some to err, and depart from the faith they once professed, and for which departure they were excluded from the fellowship of Bethel Church, to consent to a call for that meeting. These excluded persons certainly were not Bethel Church.

Now for the other *churches* which *they claim* went with them. Robertson River, Thornton's Gap, nor Smith's Creek, all of which belong to the Eb-enzer Association and are in full fellowship with her, but the parties which had been seduced and were excluded from those churches were represented.

Can any one see what excuse that faction can give, for attempting the unholy act of reorganizing, or reconstructing the time honored Ketoc-ton Association, more than any other people had, who had

never belonged to any of the churches constituting that attempt, stood justly excluded from the fellowship of the churches composing said association individually, and from the association, collectively, as a people.

CHAPTER XLII.

FOOTPRINTS OF THE FLOCK TO-DAY.

Now in conclusion, I submit the following summary of faith, as the doctrines, held and believed by the Primitive or Old School Baptist at this day, and ask, are not they the very Footsteps of the Flock?

Art. 1. We believe there is one, ever living and true God, that He is self-existent and independent, in whom all power, wisdom, holiness, justice, goodness, and truth center, Who is Omniscient and Omnipotent the Almighty Creator of all things that do exist, visible and invisible, who upholds and governs all things by His power according to the counsel of His own will.

Art. 2. That in the Divine Essence, there are (according to the Scripture) three persons or subsistances, distinguished by the relative names of Father Son and Holy Ghost, that each possesses proper deity, that the work of creation is ascribed to their, divine name, and in the name of the Three in One the New Testament ordinances are to be administered.

Art. 3. That the Holy Scripture of the Old and

New testaments are the word of God, were given by inspiration and comprehend everything necessary for us to know concerning God and the direction of our obedience to Him, therefore should be implicitly obeyed in all things.

Art. 4. That man was created upright, free from sin, and death, possessed with holiness of nature; that he fell from that state, became morally dead, and subjected himself to bodily and eternal death, and as a public head involved his unborn progeny in like ruin, for all descending from him by ordinary generation are born in a state of pollution, under the dominion of sin, and are guilty before God.

Art. 5. That in eternity, God of His own good pleasure chose a certain number of Adam's progeny to eternal life, and that He did not leave the accomplishment of His decrees to accident or chance, but chose them to salvation through sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus Christ. Their calling was decreed in the purpose of election, and when they are called, it is according to His purpose and grace, given in Christ Jesus before the world began, and manifest the glory of that grace.

Art. 6. That the covenant of redemption was between the Father, Son and Holy Spirit, that the elect were given by the Father to the Son to be by Him redeemed, and to the Holy Spirit to be regenerated and created anew, not of corruptible, but of incorruptable seed, that they may be their head and representative, performing all things necessary to complete their salvation. The Father gave, the Son redeemed, and the Holy Spirit seals with the Holy Spirit of promise. It is called in Scripture a covenant well ordered in all things and sure.

Art. 7. That in the fullness of time, the Son of God was manifested by taking human nature upon Himself, in which capacity He wrought out a righteousness for the justification of His people, yielding a perfect and spotless obedience to all the requirements of divine law, subjecting Himself to the shameful and ignominious death of the cross, as an atonement for their sins; and reconciliation of their souls to God.

Art. 8. That those who are redeemed by Christ, are in due time called to a saving knowledge of the Lord Jesus, embrace Him as the only way to God and saviour of poor sinners. The effectual calling is accomplished by the Holy Ghost operating in an irresistible and infrustrable manner upon the heart, enlightning the understanding and subjecting the will to Christ. Hence the Scriptures testify that they are made willing in the day of His power. This internal change or new birth in the soul is wholly ascribed to the power of God, for it is said of the regenerate, They are begotten of God, born of God—all expressive that it is the Lord's work and He is entitled to the praise.

Art. 9. All who are effectually called by efficacious grace, are freely justified of God. The righteousness and perfect obedience of Christ being imputed to them, their sins are pardoned, and their persons accepted in God's beloved Son. Such are taken under the care of the Great Shepherd of souls, and rest on the infallible promises and power of God; who engages to protect them under their trials, to succor them when tempted to supply all their needs, and withhold no good thing from them, to continue the good work of grace begun in them, and to crown

the end of their faith in the complete salvation of their souls.

Art. 10. That the gospel or preached word, points to Christ, saying "behold the Lamb of God which taketh away the sin of the world." Gospel ministers are "not that light," but are sent to bear witness of that light." The gospel does not give the hearing ear, nor the seeing eye—they are of the Lord. The gospel does not impart life. "It is the Spirit that quickeneth," but it is the glad tidings of salvation through a crucified Saviour, therefore the prophet of the Lord cried, saying "The Spirit of the Lord is upon me because the Lord hath annointed me to preach good tidings to the meek, He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord. and the day of the vengeance of our God, to comfort all that mourn," Isa. xvi. 1, 2, 3; and should be preached to every creature. The promises of the gospel to are believers only.

Art. 11. That being bought with the precious blood of Christ and called by his rich grace, it becomes their bounden duty to walk in all the commandments and ordinances of the Lord, separating themselves from the world, and all worldly institutions, commandments, doctrines, and ordinances of men, and cleave with full purpose of heart, to the word of God as the man of their counsel, as being dead unto the world and alive unto God, as chaste and pure virgins espoused unto one husband, forsaking all others, cleaving to him only.

Art. 12. That there will be a resurrection of the dead, both of the just and unjust. That when Christ appears in the clouds of Heaven, with the sound of

the trumpet the dead saints shall rise incorruptible and re-united to their souls, then shall they together with the living saints be caught up to meet the Lord in air, the and so shall be with the Lord forever. The wicked shall be raised in that sinful state in which they died, and will be sentenced to unspeakable torment forever and forever.

END.

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